

DESTINY

The Magazine of National Life



BOUNDS OF THE SEA

"Here Shall Thy Proud Waves Be Stayed"

❧ PAGE 183 ❧

*Divine Nature Gave the Fields;
Human Art Built the Cities*



"I came at morn—'twas spring, I smiled,
The fields with green were clad;
I walked abroad at noon—and lo!
'Twas summer—I was glad."

The BOUNDS of EVIL

WHEN the Lord answered Job out of the whirlwind He asked him to declare if he could when the foundations of the earth were laid and from whom God received instructions when He imposed upon the sea His decree: "Thus far shall you come and no farther, and here shall your proud waves be stayed" (Job 38:11, *Smith & Goodspeed Trans.*). We recognize the results of this Divine decree in that there are bounds set for the ocean and, although the tempestuous sea, driven before the fury of the storm, hurls its waves upon the shore, it cannot go beyond the ultimate bounds within which it has been confined.

Describing the wicked, Isaiah declares: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20). But just as God has decreed that the sea shall not overflow, so, too, there are bounds set beyond which the wicked cannot go. Regardless of the turbulence and trouble they may engender, God has set a day when, in the dimension of time, all wickedness will be stayed. Beyond this set limit evil men and nations will not be allowed to pursue their course, for the shores against which the rising tides of evil will beat in vain are the boundaries of a new order of life in which righteousness and peace will be established forever.

In the midst of the present tempest of disquiet and unrest, as the waves of crime and evil increase in intensity, the eyes of those who walk by faith already behold a vision of the land of Beulah when "violence shall no more be heard in thy land, wasting nor destruction within thy borders," and when "thy people also shall be all righteous: they shall inherit the land for ever" (Isa. 60:18 and 21).

From that time and forward agitation and turmoil will never again afflict His Kingdom, for, as expressed by John in Revelation in the symbolism of the passing of the sea, in that day the mob psychology that spawns misunderstanding and excites strife will be no more. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). Isaiah's prophetic utterances add more detail: "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth

for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:22-24).

But before we actually reach the haven of rest in the coming new order of the ages, and leave behind the tempest and storm of a restless, evil world, the command will have been given by our Lord that will bring about the fulfillment of His instructions when He said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13:41). Nevertheless, God will not permit this to be done until evil comes to fruition, for He does not move in judgment until the cup of iniquity is full. This was the reason given for allowing the activities of the heathen Amorites to continue, "for the iniquity of the Amorites is not yet full" (Gen. 15:16).

Because there is to be an end to all evil, we are admonished not to be disturbed about the apparent success of the machinations of wicked men. The Psalmist says, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Ps. 76:10). Then we are told: "There shall be no reward to the evil man; the candle of the wicked shall be put out" (Prov. 24:20). The Psalmist adds: "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Ps. 37:9). Recognizing that there are bounds beyond which evil will not be allowed to continue its disruption, the Psalmist concludes: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Ps. 37:10-11).

We view by faith the distant shore and contemplate with keen anticipation our entrance into the haven of rest when we shall leave behind forever the tribulation engendered by the tempestuous seas of the present world order. We will not be envious of the seeming prosperity of the wicked, for our experience will parallel that of the Psalmist, who was not satisfied until, as he says, "I went into the sanctuary of God; then understood I their end" (Ps. 73:17). He envied them no more, for their end is utter destruction.

F • O • R • E • W • O • R • D

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. That the ten-tribed Kingdom, or House, of Israel is distinct and separate from Jewry is a recognized fact. The *Jewish Chronicle* for May 2, 1879 stated, "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if this people are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenant, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right, then there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of

appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they too have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this fact (Jer. 31:35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

DESTINY is a magazine published by plain Americans who have seriously studied God's Word and have seen His hand in American and world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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This Month's Cover

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HOWARD B. RAND, Editor

N. I. SIMONS, Associate Editor

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The March of History...

Constitutional Crisis

WITH THE ADVENT of the Roosevelt administration in 1933 a constitutional crisis began to develop in the United States. This crisis became acute when, in June of 1950, President Truman precipitated our nation into the Korean War without first securing the approval of Congress. The Constitution of the United States specifically declares that Congress alone shall have power to declare war. Nevertheless, without consulting Congress, President Truman ordered our armed forces into Korea to fight against the North Korean Communists.

June 25, 1950 was indeed the beginning of the Night of Darkness closing the age, as so clearly shown in the book, *Day of Decision*. The refusal of the executive branch of our government to abide by Constitutional requirements in the grave situation that arose in Korea was followed by further acts of ignoring the Constitution and the law of the land. In order that our government might better handle labor troubles, the Congress of the United States passed the Taft-Hartley Act and, although it was vetoed by the President, it was passed over his veto and became the law of the land. The President was therefore duty bound to respect it. But President Truman has refused to use this law in the present labor crisis and has again acted unconstitutionally in seizing the steel industry, taking private property without due process of law.

Back of President Truman's acts stand a clique of advisors who seem to be deliberately planning the destruction of Constitutional authority in our land as they move to make possible the seizure of power over the American people. In this rapidly-developing crisis we are reminded of Mr. David Davidson's warning when in 1925 he said:

"No merely human political party or system of government can possibly hope to combat successfully the human machinery of the Anti-Messianic Party unless it derives its life and impulse from the Messianic Party. This is the real message of the Great Pyramid's prophecy for our times. The message is addressed to the British Race and means that the Constitutional Governments of the British Empire and the United States of America are on the threshold of constitutional crises through which only the power of Jesus Christ can bring them safely. It is true that there is the Gospel of Salvation for the individual, but there is the

Gospel of the Kingdom for the organized community. The latter is not a spiritual Kingdom in Heaven, but Christ's Kingdom on earth, and we are living in the days in which no constitution will survive except by having Jesus Christ as the acknowledged Head and Counsellor in State deliberations and decisions." (*Talks on the Great Pyramid*, July 1925.)

We passed the threshold of this crisis period when President Roosevelt tried to pack the Supreme Court and now we are moving on to its climax. As pointed out in an editorial in the *Daily Record* for May 7, 1952:

"The bones and sinews of this nation are made of steel, and oil is its life stream. We are now in a crisis in steel and another is building up in oil. Together or separately, prolonged shutdowns in these industries could wreck our security efforts and shatter our economy.

"The walkout of 90,000 workers which began last Wednesday (April 30) against 70 companies controlling more than 40 percent of U.S. refining capacity needed only a few days to make clear its devastating effects. . . . Looming is the threat to extend the strike, which was called by the CIO Oil Workers International and 20 smaller unions, to California refineries, endangering the vital supply of gas and oil to Korea. . . . While steel operation is resuming, there is no telling when another walkout will take place. All we can be sure of at this writing is that Mr. Truman, by his rash seizure and his assumption of power outside the Constitution, has brought this chaotic confusion upon himself and upon the country."

This severe crisis is the initial stage in the preparation of His Kingdom people *through judgment* for the coming of the Lord Jesus Christ as King, when they will enter into the full inheritance of the promises made to Israel from ancient times. It is to be a crisis also for those evil forces which are now undertaking to impose their will upon His Kingdom, for the processes of judgment which will cause His people to turn back to Him will at the same time destroy those who have destroyed the earth.

Germ Warfare WHAT IS IT that the Reds are trying to hide by their bitter and abusive propaganda designed to convince the world that the United States is waging bacteriological warfare in Korea? Soviet Russia is well aware that an impartial investigation

would reveal their charges to be false or else they would not hesitate to allow the international Red Cross to investigate. In a news release from Geneva, Switzerland, dated April 29, the International Red Cross committee suspended its plans to investigate Communist charges that the United States 8th army was conducting germ warfare in Korea. In a formal statement the committee said:

"This was done because of Communist refusal to accept the committee as a neutral investigating authority."

Actually the only authority the Communists will accept as neutral must be made up of those who will agree with what they wish found, whether the findings desired are true or false. It is impossible to deal with liars and come to agreement with thieves — and Soviet Russia is all of this and more also.

Is the Kremlin accusing us of what they have been doing? The following report was published in the *Pathfinder* for April 9, 1952 and very likely furnishes one reason why the Communists are so vehement in denouncing us so that when the revelation of their activities becomes known, they can justify their use of germ warfare:

"Red charges that the U.S. is conducting germ warfare in Korea will backfire if this country uses evidence gathered by Army Intelligence when UN forces captured the North Korean capital, Pyongyang, in October 1950. Allied troops found a demolished medical laboratory which had been used to house rats and mice infected with typhus and yellow fever. Papers showing studies in this type of warfare were also found. Apparently the rodents either escaped or were deliberately turned loose by the Reds when they evacuated the city.

"Instead of using this evidence, however, the U.S. has confined itself to polite denials in the United Nations that it would ever dream of using germ warfare — instead of pinning the charge back on the Reds."

Is Russia now planning to launch bacteriological warfare and preparing the world for this by trying to make it appear that the United States has first resorted to this type of warfare? They could strike at us with this weapon, claiming it was used in retaliation because of our alleged attacks upon Korea. This may explain the persistency with which the Red propaganda is insisting that the United States has started to use germ warfare. Time will no doubt give its answer to all this in the very near future.

Accountable to God

A QUESTION OFTEN ASKED today is why there is so much corruption in government. A major factor in the lowering of moral standards is the decline in Christian concepts. We are in the midst of the greatest apostasy the Christian world has ever experienced and the results are far-reaching, affecting every phase of human conduct. The increase in crime, the laxity in moral standards, the indifference of the public and their dulled civic conscience, the taking of bribes by public officials who are easily persuaded to violate their oath of office — all these are the fruits of modernism; that is, disbelief in the truth and reliability of the Bible. How can men be expected to accept the high standards of conduct set forth in a Book, the authenticity of which is questioned, when most of its statements are held up to contempt and ridicule?

Because this is so, many men now holding public office have lost sight of what our forefathers accepted without

question — that rulers are accountable to God for their conduct of the affairs of His people. Modern Christianity has failed to teach this concept of responsibility and, because modernism has permeated the thinking of the multitudes, the Scriptural examples affirming the responsibility of rulers to a Supreme Being have been ignored. The result is in evidence in the maladministration so prevalent throughout our land.

It is certain that the cure for this evil situation does not lie in the passing of more laws, nor will it be found in a stricter examination of the background of elected officials and government appointees. Rather, it will come about through a revival in the spiritual life of man, making him fully cognizant of his responsibility to God to govern in accordance with the righteousness of His laws so that the administration of equity and justice may be established in the land.

Let no man deceive himself — politicians included — for all will be required to face a higher court before which they will ultimately have to give an account of their stewardship to Him who knows the intents and thoughts of the hearts of men. This being true, would the man who is now susceptible to bribery take that bribe if he were fully aware that the All-Seeing Eye of Providence is carefully checking his every act and a record is being made of his deeds for which he will be required later to give an accounting? Can we imagine a ruler of the people playing fast and loose with the security of the nation if he knew that Divine wrath would surely overtake him for having led His people astray? In the day of assize the politician will not be able to hide his misdeeds behind the cloak of silence for fear of self-incrimination, nor will he be able to plead party expediency, for his record will be written in heaven's indelible ink for all to see.

It is also well to remember that in that day every man must bear his own responsibility; there will be no escaping the inevitable consequences of the course each elected to choose during the years of his earthly life. Those who made the choice to follow the way of truth will receive a judgment of righteous rewards, but all who elected to follow the way of evil must face the consequences of Divine condemnation.

A consciousness of Divine supervision over the affairs of state, based upon genuine understanding, would have a very wholesome effect upon all who seek public office. Men in office would think twice before committing acts contrary to the welfare and peace of His people. Instead of loyalty to party, a deeper and far more important loyalty would take its place — loyalty to the God of our fathers, strengthened by a godly fear of transgression against His will and an earnest seeking for His blessings upon all our undertakings.

What of the members of Congress who today often fear to express their convictions, at times holding their peace when they should have the courage to oppose subversive acts? The knowledge that they are directly accountable to God and that the record of their very thoughts is an open book to Him, before whom they will later stand to give an account of responsibilities assumed in accepting public office, would stiffen their backbones and provide the courage so many lack today.

There is a grave responsibility resting upon the shoulders of those who have led God's people into war, but who refuse to allow them to gain a victory over their foes. God

will require an accounting from them for the resulting needless slaughter of thousands of our young men while they played fast and loose with the lives of men for political purposes. Those who aspire to leadership cannot possibly escape this responsibility and, although they may succeed for a time in hiding the facts from the people, they will come face to face with their own record in the day of assizement.

The people themselves have a responsibility also to follow the injunction given to Moses in the selection of their rulers:

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." (Ex. 18: 21.)

But a nation that has departed from the Word of the Lord and refuses to heed His commandments will discover itself to be miserably lacking in the environment that will produce the type of men God requires as leaders for His people. The only solution is a national awakening to spiritual values by a people who will be willing to turn to the Lord and His Word and repent of their sins.

One A.M. ON APRIL 27, 1952 the clock struck one A.M. as the first hour of the Third Watch came to its close and we entered the second hour of this watch of the Night of Darkness of the age.* On the very day the hour ended General Ridgway issued an ominous warning, indicating the seriousness of the situation in Korea. The following is a report on General Ridgway's statement as given by Paul Harvey in his radio broadcast that evening:

"Is Ridgway trying to say what MacArthur said? Tonight (April 27, 1952), at a critical hour in the stalemated truce talks, General Ridgway has publicly inventoried the enemy. They, the Reds, have well over three quarters of a million troops, more than fifteen hundred planes, mostly jets. Their fast jets outnumber our fast jets more than three to one. The Reds have materially increased their forces since the armistice talks have been going on. (This is Ridgway reporting, understand.)

"They have increased their strength in every way during the carefully planned delay. They now have a 'Siegfried line' all the way across the peninsula, 170 miles long and fortified twenty miles deep. And Ridgway says that, despite the efforts of our biggest bombers, the enemy can move whole armies into and out of the line without casualties.

"Headquarters denies that there is any special significance to Ridgway's release of this pessimistic report at this time. But to ears trained to detect anxiety in all forms of disguise, this sounds familiar. Like something another General of this command once said, 'We are powerless to prevent the enemy's accumulation of power without striking at the sources of his supply.'

"Gentlemen, Jim Van Fleet, whose righteous impatience boils over once in a rare while, said the enemy's artillery guns outfire ours two to one. Ridgway reminds us today that the enemy was suffering desperate shortages of food and clothing and supplies in 1950 and 1951. While we have been playing footsie with their head Reds at Panmunjom, they have accumulated adequate supplies and, in the words of today's report, in some cases they have a surplus, and they have added Russian World War II rocket launchers and more Russian tanks and artillery and ordinance of all sizes.

"This is the report of a man who will do what he is told, but

he doesn't have to like it. And when the clock strikes twelve and this accumulated fire power gets dumped into the laps of a lot of American boys, at least Ridgway can say, 'I tried to warn you. I did anticipate their strength. I knew, but what could I do?'"

A definite increase in the tempo of events has been very apparent to all those who have been watching trends during this past hour. As pointed out in "Enveloping Darkness," *DESTINY* for May 1952 (pp. 149-50), King George VI died and Queen Elizabeth II came to the throne of the British Commonwealth of Nations at the beginning of the Midnight Hour. The Pope launched a world-wide spiritual crusade, crises developed in France and Egypt, and labor troubles intensified in the United States, with accompanying economic deterioration. Financial difficulties in Great Britain, as well as in many other nations, also increased. As one commentator recently expressed it: "Spin a globe and put a finger any place. The chances are you'll point to an area that is having economic troubles":

GREAT BRITAIN: Short of foreign exchange. Food sharply rationed. Unemployment in some industries (textiles, etc.); manpower shortages in others (coal mining, etc.).

JAPAN: Textiles production down 40%. Imperatively needed export markets hard to find because of conditions in China, lack of ships, and customs barriers in U.S. and elsewhere. Considerable unemployment.

AUSTRALIA: Fall of world wool prices cut export earnings in half, forcing slicing of imports.

FRANCE: In another of a continuing series of politico-economic crises. Prices have risen so much the highly profitable tourist industry is threatened.

SPAIN: Drop in world demand for oils has reduced external earnings, with the situation complicated by a bumper olive crop.

ITALY: Suffering from unemployment and political unrest.

INDIA: Fall in prices of burlap, pepper and shellac has hit income and is bankrupting many dealers who expanded during the boom in these commodities. Food still short.

MALAYA: Torn by Communist strife and financially weakened by the fall in rubber prices, caused largely by the expansion of natural rubber production in the U.S.

LATIN AMERICA: Hot spots in most countries. The Bolivian revolt was engendered largely by a depression, worsened because U.S. refused to pay a high price for tin. Chile, depressed, has slashed imports. Brazil is suffering from unemployment and political unrest.

BEHIND THE IRON CURTAIN: Conditions are difficult to ascertain. They appear to be poor in the European satellites, extremely critical in China, ravaged by war, disease and revolution.

President Truman seized the steel industry for the government on April 8, 1952, touching off a constitutional crisis that is bringing about very serious repercussions. To those who are aware of the meaning of events in the light of what the prophets have said, it is evident that the dawn of a new era is at hand. But that dawn must be preceded by the destruction of the present system which has been responsible for untold human suffering and oppression — and that is the meaning of the present developing crisis.

The storm clouds that have been gathering during the first hour of this Third Watch of the night have now spread their murky folds over the entire world and the enveloping gloom is causing the darkness to descend upon the domestic front in our own nation. Already the thunders and lightnings of the impending tempest can be heard and seen by those who are alert and watching.

The arrogant and insolent men in the Kremlin are preparing for the day when they will be able to launch an

*See *Day of Decision*, \$1.00 postpaid. Destiny Publishers, Haverhill, Mass.

all-out attack upon the West and the worsening situation in Korea is a harbinger of increased troubles, not only in the Far East but in the Middle East as well. The individual who cannot see that the situation is increasingly ominous, as we enter this second hour of what is to be the beginning of the darkest part of the night, will have only himself to blame if he is overwhelmed by the coming judgment upon the works of men. The days ahead are to be the most critical in our history, for it is not without significance that the Third Watch ends on the day following our national election, after which the Fourth Watch of tempestuous turbulence will be upon the nation, beginning with November 5, 1952.

It is indeed the day of decision, not only for individuals but for nations as well. Events are scheduled on the agenda during the remainder of this Night of Darkness that will try the very souls of men as God moves to complete His judgments upon His recalcitrant people who have refused to acknowledge Him and turn from their evil ways.

But for those who know and understand the Divine plan it is a time of rejoicing, for their warfare is ending and a new and glorious age will soon usher in a period of peace and prosperity never before known to man. No wonder Jesus said that when we begin to see these things coming to pass, we are to lift up our heads and rejoice for our redemption is drawing near.

A Bear by the Tail THE IMPOSSIBILITY of a planned economy operating for the benefit of anyone in the long run, producer or consumer, is well illustrated by the present potato shortage. Government regulations that cost the taxpayers \$500,000,000.00 in the destruction of millions of bushels of potatoes in order to regulate prices have now backfired. There are no potatoes and black market operations are now in evidence in this food commodity when there should have been no scarcity at all.

The situation is the inevitable result of a government trying to prevent the law of supply and demand from operating. This basic economic law continues to operate nevertheless, but with a crazy abnormality when economic planning is put into operation, and equally so when controls are suddenly withdrawn.

When supplies exceed the demand the government moves to artificially create a balance by destroying production in order to maintain prices, only to be followed by demand exceeding supplies and the resultant black markets and exorbitant prices. Price controls and a planned economy merely succeed in upsetting the balance between supply and demand which ordinarily automatically regulates production and consumption.

Not only has the stupidity of a planned economy brought shortages in potatoes, but it has created a situation whereby the price of seed potatoes needed for the next year's crop has at least doubled, again adding to the difficulty. Time is the element most needed to bring about an adjustment toward normality after controls have been lifted in order to permit the law of supply and demand to again come into balance.

Our national prosperity can be utterly destroyed through governmental interference with the balance that regulates the orderly exchange of labor and goods. The inevitable results of a controlled economy are either

planned scarcities, followed by over-production, or the reverse. Once a controlled economy has been put into operation, the outlook becomes as disastrous for the nation as the circumstances are for the man who has a bear by the tail — he cannot hang on and he dare not let go!

Piecemeal Capitulation UNDER THE LEADERSHIP of President Truman and Secretary of State Dean Acheson our nation has been surrendering to the enemy a little at a time and, through this capitulation, our foes have gained practically all they have demanded. This was the inevitable result of the President's removal of General MacArthur for insisting on conducting the Far Eastern conflict with victory as his objective. With Secretary of State Dean Acheson taking over direction of the conflict, the enemy became bolder and more demanding as the months went by. The Communists were well aware that there was nothing to lose and everything to gain by stalling tactics and by this method they have won one concession after another from the policy-makers at Washington.

In the *American Mercury* for April 1952 the treasonable activities of our present Secretary of State are set forth in an article entitled "Freedom's Case Against Dean Acheson," which should be read by every patriotic American. Mr. Acheson is quoted as saying he does not believe the Soviet leaders are bad men but are "like little boys who enjoy throwing brickbats through other people's greenhouses." He also raised the question as to whether there is any real difference between Russia and America, and when reminded that it is the difference between slavery and freedom, he countered with the statement that freedom is a "rather vague" term.

The article goes on to point out that Mr. Acheson was a paid representative of Stalin, having appeared as counsel for Soviet Russia, while his law firm (Covington, Burling, Rublee, O'Brien & Shorb) collected over \$235,000 from foreign governments. While acting as Secretary of State, on April 24, 1946 he announced that the loan to be made to Poland through the Export-Import Bank had been approved and the fee paid by the Communists through the government of Poland to Acheson's firm was \$51,653.98. Acheson is shown to have made a career out of advocacy of Soviet causes and, when he was warned that the Hiss brothers were Communists, he made Alger Hiss his number one confederate and placed him in a position of power, and later made Donald Hiss, his brother, an associate of his law firm. Acheson's confederates were Owen Lattimore, John Carter Vincent, John Stewart Service and many others who have since been exposed as Soviet sympathizers and who were in a large measure responsible for turning China over to the Reds.

Mr. Acheson was able to so direct the big relief agency UNRRA that it became a powerful weapon for the Reds, with the Communists using American food as a weapon against patriots trying to resist Soviet enslavement of Europeans. The Acheson clique stopped the prosecution of the Amerasia case and protected pro-Soviet men in the State Department, placing them in strategic positions.

On June 7, 1945 the *Daily Worker* called Acheson "one of the most forward-looking men in the State Department." This same paper approved the ignominious firing

(Continued to page 213)

The Gift of Understanding

FOLLOWING THE CRUCIFIXION and resurrection of Jesus Christ the next most important event to occur at the beginning of the Christian Era was the coming of the Holy Spirit, or Comforter, at Pentecost. During the fifty days following the Passover when Jesus was crucified to Pentecost the disciples of our Lord underwent a great spiritual change. The spirit of frustration and utter despair, following the death of Jesus, gave way to one of triumph through the knowledge that He had risen from the grave and had appeared unto many.

With the coming of Pentecost and the descent of the Holy Spirit upon His disciples, enduing them with power, the Church of Jesus Christ was born at Jerusalem. The Gospel went out from that center in ever-increasing volume until the message has finally been proclaimed unto the ends of the earth.

However, in spite of the record so clearly given in the Scriptures concerning what took place at that first celebration of Pentecost in the Christian Era, its high spiritual significance has been subverted by those who undertake to declare that, if certain aspects of the Pentecostal experience of the early Church are not repeated today in the personal experience of Christians, then they are not filled with the Holy Spirit. Such a position is not only unscriptural, but the original instigator of this untruth is none other than the Evil One himself, who through subtlety undertakes to bring confusion into and cause disruption within the Christian fold.

The Devil is an adept at counterfeiting and in his war against the Godhead, he has not hesitated to attempt to usurp the prerogatives of God by desiring to ascend to His Throne and be like Him, or counterfeit the person of Jesus Christ through the Antichrist, so why should he refrain from attempting to counterfeit the office of the Holy Spirit? Indeed he has not refrained from this, and because he has been successful to a degree, causing bewilderment and perplexity among many good Christians, let us examine carefully what actually happened at Pentecost and determine its purpose.

Keeping His Commandments

In the first place our Lord has declared that, if we love Him and keep His commandments, becoming His followers, we have the promise of being endued with power by the indwelling Holy Spirit. The Holy Spirit was given once and for all time at Pentecost in fulfillment of Joel's prophecy (Acts 2: 16-18) and from that day forward all who become members of His Church may lay claim to the promise. His Spirit is not withheld from anyone who comes to Him as his personal Saviour, believing in Him, and who keeps His commandments. Jesus said:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14: 15-21.)

The requirements are quite clear. If we love the Lord, we will manifest it by keeping His commandments and the promise is that the Comforter, who is the Holy Spirit, whom the Father will send in the name of His Son, will teach us all things and bring all things to remembrance so that we may have spiritual understanding. Jesus admonished us to "ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened" (Luke 11: 9). Then He said:

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.)

A Special Event

Just before His ascension Jesus commanded His disciples not to leave Jerusalem until the Holy Spirit had come:

By Howard B. Rand

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1: 5.)

It is well to take careful note of the fact that this was a special event destined to inaugurate the activities of His Church, and it was scheduled to take place in the city of Jerusalem. Until the Church was thus organized and energized, the disciples were to remain in the city of Jerusalem, but after the birth of the Church had become an accomplished fact, having received power when the Holy Spirit came upon the disciples, they were to become witnesses for Him as He had instructed them. That witness was to be made first in Jerusalem, then all over Judea and Samaria, and finally to the ends of the earth. Observing our Lord's command the disciples remained in Jerusalem. Then:

"On the day of the Harvest Festival, they were all meeting together, when suddenly there came from the sky a sound like a violent blast of wind, and it filled the whole house where they were sitting. And they saw tongues like flames separating and settling one on each of them, and they were all filled with the Holy Spirit and began to say in foreign languages whatever the Spirit prompted them to utter." (Acts 2: 1-4, *Smith & Goodspeed Trans.*)

Miracle of Speaking and Hearing

For many years we have questioned whether the account of the Pentecostal experience of the early Church, as recorded in the Acts of the Apostles, was just a miracle of speaking. Could it not have been a miracle of *hearing* as well as speaking? The account states:

"Now there were devout Jews from every nation under heaven living in Jerusalem. And when this sound was heard, the crowd gathered in great excitement, because each one heard them speaking in his own language. They were amazed and said in their astonishment, 'Are not all these men who are speaking Galileans? Then how is it that each of us hears his own native tongue?' " (Acts 2: 5-8, *Smith & Goodspeed Trans.*)

What was the actual cause of this astonishment? The mere fact that the

exhortations were made in a foreign language would not cause so much excitement. What, then, was the element in all this that produced the amazement? Was it not the fact that, as each of the disciples addressed the audience, every man heard the speaker *as though he were talking in his own language*? Such a miracle of both speaking and hearing would certainly attract attention as it did. Then, too, was not this miracle of speaking and hearing at the time the Church of Jesus Christ was born at Pentecost prophetic of the work of the Church during the Christian Dispensation when men and women of all languages would both proclaim and hear the Gospel message in their own tongue? According to a recent American Bible Society report, some part of the Bible has already been printed in over 1,000 languages. A new language is added almost every month.

Evil Doctrine

We are living today in an age of doctrinal teachings aimed at deceiving, if possible, the very elect. Among these doctrines of deception is the assumption that all who do not possess the so-called "gift of tongues" are lacking in spirituality, not having been baptized by the Holy Spirit. It is certainly a travesty on truth to liken the modern counterfeit "tongues movement" and its often meaningless gibberish to the orderly and dignified proclamation of the Gospel that brought conviction to those who heard the messages in their own language as they listened to the disciples speaking at Pentecost.

Such a doctrine is not of God but of men and is a lie born in the Pit, particularly designed to cause emotional upsets and instigate dissension among the followers of our Lord. It is essential, therefore, for the sake of those who wish to know what the truth of the matter is, that the subject be fully examined. Our contacts with those holding this doctrinal belief have extended over a period of many years. This has afforded an excellent opportunity to watch the results of an emotionalism that tends to feed the ego and create self-righteousness and arrogance. We have seen some desperately seeking the "gift of tongues," becoming passive as they waited for it, thinking they must "tarry" to receive it, thus laying themselves open to the possibility of evil possession, followed in some instances by tragic results. The

book, *War On the Saints*, was published in 1912 as a text book for believers on the subject of Christian doctrine and the work of deceiving spirits. Unfortunately it is not now available, being out of print, but the following excerpts are quoted from this book because of their bearing upon this article:

"It is of primary importance to understand what a true baptism of the Spirit is, the conditions of its reception, and the effects of obtaining it. Previous chapters will have thrown much light upon what it is *not*, and the danger to be avoided in seeking it. It is not an influence coming upon the body, nor, according to the records in the Acts of the Apostles, does it result in physical manifestations, such as convulsions, twitchings and writhings of the human frame; nor does it rob a man of the full intelligent action of the mind, or ever make him irresponsible for his speech and actions.

"In brief, the place of the indwelling of the Spirit of God in man gives the key to all true manifestations connected with the Baptism of the Spirit, as well as the conditions for receiving it, and the results in personal experience and service. *That place is the human spirit*. Once let the believer understand that his *spirit* is the organ through which the Holy Spirit carries out all His operations in and through him, he will be able to discern the true meaning of being filled with the Holy Ghost, and how to detect the counterfeit workings of Satan in the realm of the senses.

"The Baptism of the Holy Spirit may be described as an influx, sudden or gradual, of the Spirit of God into a man's spirit, which liberates it from the vessel of the soul, and raises it into a place of dominance over soul and body. The freed spirit then becomes an open channel for the Spirit of God to pour through it an outflow of Divine power. The mind receives, at the same time, a clarifying quickening, and the 'eye of the understanding' is filled with light (Eph. 1: 18). The body becomes entirely under the man's complete control, as the result of the dominance of the spirit, and often receives a quickening in strength for endurance in the warfare service he finds he has emerged into.

"That the Spirit of God *operates through the organ of a man's spirit*, as shown in the epistles of Paul, needs to be kept in mind in reading the records of the working of the Holy Spirit in the Acts of the Apostles.

"On the day of Pentecost, the 120 disciples — men and women — were filled in the *spirit*, as the Spirit of God filled the atmosphere, and their tongues were liberated, so that *they themselves*, as intelligent personalities, could speak of the mighty works of God as the Spirit gave utterance, *i.e.*, gave them power to speak. The record gives no hint that they became automata, or that the Spirit Himself spoke

through them, or instead of them. They themselves were given intelligent insight into, and utterance about, the wonderful things of God as they were 'moved' in spirit by Him.

"This influx of the Divine Spirit into their spirit, not only left their mental powers in full action, but clarified them, and increased their keenness of discernment and power of thought, as seen in the action and the words of Peter, who spoke with such convincing power that through his words — inspired by the Spirit, but *spoken by him* in intelligent clearness of mind — three thousand were convicted and saved. The true influence of God the Holy Spirit was manifested through him, not in 'control' of those who heard him, but in deep conviction in their consciences which turned them to God, not conquered by the terror of God, but by a godly awe, which led them to godly sorrow and repentance.

"The 'falling upon' of the Spirit (Acts 2: 15-18), is therefore upon the *spirit*, clothing it with Divine light and power, and raising it into union of spirit with the glorified Lord in heaven; at the same time, baptizing the believer into one spirit with every other member of the mystical Body of Christ, joined to the Head in heaven.

"All who are thus liberated and clothed in spirit are 'made to drink of one Spirit' (I Cor. 12: 13) — the Holy Spirit — who then, through the spirit capacity of each member of the Body, is able to distribute to each the gifts of the Spirit, for effective witness to the Risen Head, 'dividing to each one severally even as He will' (see I Cor. 12: 4-11). . . .

"The Holy Spirit fills the human spirit of the believer, and communicates to him the very Spirit of Jesus, joining him in one spirit to the Spirit of the glorified Lord, imparting to him the life and nature of Christ for the building up of a new creation in His likeness (Rom. 8: 29; Heb. 2: 2-13). Through this, instead of being turned inward to a self-centered apprehension of Christ, he is, by the influx of the Spirit of God into his spirit, lifted, so to speak, out of the narrow limit of himself, into a spiritual sphere where he finds himself one spirit with others who are joined to the Living Head forming one Body — or spirit organism — for the influx and outflow of the Spirit of the Lord." (*War On the Saints*, pp. 284-287.)

Sign to Believers

It is evident that the spurious attempt to counterfeit the true Pentecostal gift had its beginning just as soon as the Christian Church came into being. Dissensions arose over the inordinate emphasis placed upon the "gift of tongues" and Paul dealt with this in no uncertain terms. His answers are just as applicable today in those cases where some undertake to declare the

"gift of tongues" to be a sign to believers. Paul states emphatically that speaking in tongues is not a sign to the believer but was furnished as a sign to unbelievers. A sign is indicative that something exists, so at Pentecost, when every man heard the message in his own tongue, it was a sign to them all supporting the truth that was being told.

On the other hand, Paul goes on to say that it is inspired preaching that is a sign to believers:

"Brothers, you must not be children mentally. In evil be babies, but mentally be mature. In the Law it says, 'By men of strange languages and by the lips of foreigners I will speak to this nation, and not even then will they listen to me, says the Lord.' So this ecstatic speaking is meant as a sign, not to those who believe, but to unbelievers; but inspired preaching is a sign, not to unbelievers, but to those who believe." (I Cor. 14: 20-22, *Smith & Goodspeed Trans.*)

True inspiration is therefore a sign to believers of the presence of the indwelling Holy Spirit. The presence of the Spirit in power, imparting knowledge and understanding through inspiration, furnishes the real test by which believers may try the spirits, for "Ye shall know them by their fruits." The importance of inspiration as a sign to believers and a means of converting others to the truth is plainly stated by Paul:

"If the whole church assembles and they all speak ecstatically, and ordinary people or unbelievers come in, will they not say that you are mad? But if they are all inspired to preach and some unbeliever or outsider comes in, he is convinced of his sin by them all, he is called to account by them all, the secrets of his heart are exposed, and he will fall down on his face and worship God, and declare that God is really among you." (I Cor. 14: 23-25, *Smith & Goodspeed Trans.*)

Agents of Confusion

The very fact that the present-day tongues movement sets Christians at variance with one another, causes dissension and leads to disunity and un-Christlike accusations places upon it the hallmark of him who is the father of lies and the instigator of all confusion. Those who lend their assistance to this evil provocation must be known for what they are — agents of confusion.

Speaking of the last days Paul declared that the times would be perilous. Among some of the shortcomings

of men in that day he names those who are lovers of self, boastful and make-bates; that is, those who excite contentions and instigate quarrels. These traits were to be displayed by those claiming to be of the household of God, so the source of self-deception would be of such a nature that many would be thoroughly deceived by it. Those who were deceived would assume an attitude of superior spirituality; hence arrogant and stubborn as they lord it over the servants of the Lord. One of the by-products of this self-deception is invariably an inflated ego manifested by an holier-than-thou attitude.

Fruit of the Spirit

When the possession of supposed attributes of spirituality cause contentions and create disputes, it is evidence of a spirituality of evil and not of good. The true followers of our Lord, who are specially blessed with Divine revelation, through inspiration, will in no wise cause contention, much less manifest a spirit other than that of humility and self-effacement. They will show forth the fruit of the Spirit, one attribute of which is meekness. The fruit of the Spirit is set forth by the Apostle as follows:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22-23.)

The apostle did not list as a part of the fruit of the Spirit diversity of tongues, gifts of healing, working miracles, teaching, preaching, or even by virtue of being an apostle, for Judas, who betrayed our Lord, was one of the disciples. Actually men and women who manifest the fruit of the Spirit in their daily living can be without every one of the special gifts, including speaking with tongues, and yet be wholly endued with the Holy Spirit and, as overcomers, inherit all things with Him in His Kingdom. To teach otherwise is to propagate falsehood.

Spiritual Intemperance

It is important to consider the fact that when an individual becomes a Christian by the acceptance of Jesus Christ as his personal Saviour, he is at once introduced into the whole spiritual plane of thinking and believing. Not having adequate instruction, many do not realize that not everything spiritual is good, for there is spiritual

good and spiritual evil. As stated in *War On the Saints*:

"The majority of believers too readily accept everything 'supernatural' as of God, and supernatural experiences are indiscriminately accepted because all such experiences are thought to be Divine. . . . The peril is from an army of *teaching spirits* poured forth by Satan upon all who would be open to 'teachings' from the *spiritual* world, and through ignorance of such a danger, be unable to detect the wiles of the enemy. . . .

"The peril is supernatural. And those who are in peril are the spiritual children of God, who are not to be beguiled by the world or the flesh, but who are open to all they can learn of 'spiritual' things, with sincere longing to be more 'spiritual' and more advanced in the knowledge of God. For deception by *doctrines* would not concern the world so much as the Church. Evil spirits would not urge spiritual Christians to open sin, such as murder, drink, gambling, etc., but would plan deception in the form of 'teaching' and 'doctrine,' the believer not knowing that deception on 'teaching' and 'doctrines' gives admission to evil spirits to 'possess' the deceived one as much as through sin.

"How the evil spirits, as *teachers*, get men to receive their teachings may be summed up in three specific ways:

"1) By giving their doctrines, or teachings, as spiritual revelations to those who accept everything supernatural as Divine *because* supernatural — a certain class unaccustomed to the spiritual realm accepting all that is 'supernatural' as from God. This form of 'teaching' is *direct* to the person; in 'flashes' of light on a text, 'revelations' by visions of Christ, or streams of texts apparently from the Holy Spirit.

"2) By mixing their 'teachings' with the man's own *reasoning*, so that he thinks he has come to his own conclusions. The teachings of the deceiving spirits in this form are so natural in appearance that they seem to come from the man himself as the fruit of his own mind and reasoning. They counterfeit the working of the human brain and inject thoughts and suggestions into the human mind, for they can directly *communicate* with the mind, apart from gaining possession (in any degree) of the mind or body. Those who are thus deceived believe that they have come to their own conclusions, by their own reasoning, ignorant that the deceiving spirits have incited them to 'reason' without sufficient data, or on a wrong premise, and thus come to *false conclusions*. The teaching spirit has achieved his own end by putting a lie in the man's mind, through the instrumentality of false reasoning.

"3) By the indirect means of deceived human teachers, supposed to be conveying undiluted Divine 'truth,' and implicitly believed because of a godly life and character, believers saying, 'He is a good man,

and a holy man, and I believe him.' The life of the man is taken as a sufficient guarantee for his teaching, *instead of judging the 'teaching' by the Scriptures, apart from his personal character.* This has its foundation in the prevalent idea that everything that Satan and his evil spirits do is manifestly evil, the truth not being realized that they work under cover of light (II Cor. 11: 14); *i.e.,* if they can get a 'good man' to accept some idea from them, and pass it on as 'truth,' he is a better instrument for deceptive purposes than a bad man who would not be believed."

Spiritual Governor

In listing the spiritual attributes which are the fruit of the Spirit, temperance is given last. All of these attributes — love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance — define, step by step, Christian growth in grace and, because it is essential that there be orderly decorum in the Christian's demonstration of the fruit of the Spirit, the list climaxes with the necessity for temperance in all things. The emphasis here is on *spiritual temperance* rather than temperance on the plane of physical appetites and material things.

When men and women lack self-control in expressing spiritual attributes, they are spiritually intemperate, for they permit their spiritual emotions to run riot. They are like an engine shaking itself to pieces for lack of a governor to control its speed. The result can be spiritual disaster to themselves and to those with whom they come in contact, for often they destroy the good they might otherwise accomplish.

It is difficult, in fact, practically impossible, to reason with some who have placed their emphasis on some one of the gifts mentioned in the Scriptures as essential to Christian experience and evidence of the presence of the indwelling Holy Spirit because they lack spiritual temperance — the fruit of the Spirit.

Power of Inspiration

As Christians we are members of the Body of Christ and each has his own specific tasks to perform. All are not given the same gifts or charged with the same responsibilities. Paul's statements are very clear in this respect. After listing the various gifts he points out that all are not apostles, prophets, teachers, or workers of miracles. Nor do all have the gift of healing or the ability to speak in a foreign language.

Then, in order to encourage those who earnestly wish to share in Christian work, he counsels them to covet the best gifts. That speaking in tongues is not the best of these gifts is clear from Paul's statement when he said that he would rather speak five words with his understanding than by his voice he might teach others than to speak ten thousand words in an unknown tongue (I Cor. 14: 19).

God has not granted to all of His followers the ability to hear, see or experience supernatural manifestations, for many are chosen to rely wholly upon faith. If they are true to their calling, their reward will be great, as Abraham's will be, who "by faith went out, not knowing whither he went." To seek after experience for the sake of experience only can be very dangerous, opening the way for the forces of evil to have full sway. It should be the earnest prayer of all that, rather than be subject to experiences that might be inspired by the Evil One, they be given the grace to walk by faith alone if need be, trusting implicitly in Him who has promised that all who by faith believe shall be saved.

Referring to the recipients of supernatural manifestations by becoming passive, the writer of *War On the Saints* states:

"Evil spirits may 'possess' them only in the organs of speech, or practically have control of the tongue through the channel of a passive mind."

Thus, to wait passively for the so-

called "gift of tongues" can be fraught with danger and may lead to grave spiritual reactions later on.

Covet Best Gifts

Let us work always to covet the best gifts and rely wholly in faith upon His promises, knowing that we shall, if faithful to Him, inherit all things and become sons and daughters of God. Let us seek knowledge and understanding so that the Holy Spirit may use us to proclaim the Gospel in power. It was the *gift of understanding* that was made manifest at Pentecost by the descent of the Holy Spirit in power upon the disciples. This was the whole purpose of the miracle:

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened." (Eph. 1: 17-18.)

This is a day of great deception and there is cause to be concerned lest there be those who, having known the truth, refuse to remain steadfast and endure unto the end — *and the end of the age is now very near.* We have already passed the Midnight Hour and during this darkest part of the night evil forces are appearing as angels of light and many will be deceived by them. Happy indeed are all those who have spiritual discernment and the gift of understanding so that they may be delivered from the strong delusions and snares set to catch the unwary.

Purport

As one of old, we wait today on this appalling peak
Before Jehovah standing, that we hear Jehovah speak.
His voice is grimly silenced, stilled. The world is strangely
stirred,
For ears attuned to Belial have never caught His word.
There is madness in this turmoil,
In the whirling, swirling currents
Of an era taking form.

There is hemlock in the furrows, seeded by a pagan sowing.
Hell's army springs full panoplied. With hell — and God —
the knowing.
A frenzied hate is raging. We can hear the hell-hounds
baying.
God walks not with the Furies. Wait! With Him the time
of staying!
There is purpose in this rending;
There is purport in this horror. . . .
Christ and Chaos in this storm!

— MATTIE HALLAM LACY

London, May 1 (By Cable)

GENERAL CARL SPAATZ, United States war-time Chief of Air Staff, has told the truth to the Senate War Preparedness Committee, the whole truth at last. General Spaatz said in his evidence that Russia would have a stockpile of H-bombs by 1954. This means that she must make, or have made, her preliminary experiments and weapons long before 1954.

The first advanced experimental war-worthy H-bomb will be exploded under Pontecorvo's direction in July 1952. This would make General Spaatz's date for a stockpile exactly correct. The General is correct in saying that 1954 and onwards will be extremely critical years. But it is this year, if the July experiment is successful, which will be historically one of the highest consequence. It is to be hoped, now that General Spaatz has added his authoritative testimony regarding these grave matters, that the public will at last awaken.

Russia's struggle for Germany is being conducted with amazing skill. All Soviet efforts in Europe are concentrated on the aim of winning Germany. Russia knows full well that the allies have made monumental mistakes over Germany and that those can be exploited. If Germany could be attracted by the promise of unity and seeming independence, in exchange for her detachment from Atlantic defense, Russia would have gained a bloodless victory of the utmost importance. She would be well on the way toward the virtual domination of Europe.

West German opinion wants to go with the West but the attraction of unity is very tempting, and unity created by the methods Russia plans would lead to the infiltration of all Germany by pro-Russian German elements, which have been specially trained for this, and are ready to go into action at a certain moment. The facts of such preparedness have been known to the Western Powers for some time. These dangers have slowly increased, encouraged by allied mistakes since Germany's defeat, but were fundamentally caused by the supreme mistakes made during the war itself — mistakes in agreements with the Soviet Union over Germany, the outcome of which Russia clearly saw would be to her advantage; mistakes over surrender terms; mistakes over political warfare during the struggle — so clearly illustrated by Mr. Ian Colvin in his remarkable book, *Chief of Intelligence*; and, mistakes before the war which are now so widely regretted.

It is impossible to exaggerate the gravity of the situation now slowly evolving from all those blunders, the consequences of which are so skillfully exploited by the astute Russian Foreign Office. It is not too much to say that, unless we stand very firm, and show very great diplomatic skill, almost the entire continent of Europe may be lost to the Atlantic Powers without a single shot being fired.

British Opinion

THE recent County Council elections in Britain have considerably lowered British prestige, both in Paris and Bonn. The general reaction is this: if the British — as it seems — really want Socialism back again, this is definite proof of a deadly degeneration. They just fail to stand up to realities. It will be increasingly hard for London to make its views on foreign policy heard and accepted.

Mr. Churchill remains the most controversial figure in the Conservative Party. To some, he is the great outstand-

REVIEW of WORLD AFFAIRS

By KENNETH DE COURCY

ing leader of his day and generation. By many, he is disliked and distrusted. A great deal of propaganda against him has been skillfully extracted from his many past speeches and writings. Statements made many years ago in very different circumstances from those of today, and in contexts which hardly anyone now understands, are torn from their settings and quite inappropriately applied to modern controversies.

There is a growing tendency, in both local and national politics, to think and vote on the basis of personal experience. Neither candidates nor party propaganda carry the same weight as formerly. A belief is growing that it does not really matter much which way one votes. "They" are all as bad as one another. When "they" get into office, all their promises go by the board and become overwhelmed by tons of blah and red tape. There is also a widespread belief that many contemplated changes and improvements are stopped or hampered by various rules and regulations which no one has the courage to sweep away.

There is another prevalent and very dangerous trend in public opinion which calls for some comment. It is widely understood that many leading members of the British Socialist Party are or have been virtually Communists. This does not appear to be a serious political disadvantage but it is becoming usual to qualify these Communist sympathies by explaining that they are not "the Russian kind of Communism." A sharp differentiation is being introduced as between the Soviet and other brands of Communism. Tito's brand, for example, is becoming quite respectable. And one often hears it said that what we really need is a "Christian Communism."

A Scottish View of Marxism

THE Church of Scotland performed a much-needed public service by appointing a commission to inquire into the whole subject of Communism. All Communism, whether of Stalinist or any other brand, definitely rejects religious belief in any transcendent source of the universe. Marx rejected any conception of God as understood by either Christian or Jew. Any easy assumption that Marxism is in essence only a social theory, and that its atheism is an accident, cannot be justified. It is plainly committed by its theory and its actual history to the rejection of religion and to practical hostility toward the churches.

The Church of Scotland's report goes on to point out that Communism, with its militant atheism, and its belief in economic determinism as the driving power of history, could not flourish in an age marked by strong religious

conviction as to the supremacy of the supernatural and belief in the standards of life and thought based on the Christian faith. It could gain ground only in an atmosphere of secularism and in a spiritual vacuum. Contemporary Communism is the natural result of factors increasingly operative in the life of Western society. Communism has grown up side by side with a gradual weakening of the hold of Christianity on vast multitudes of people and a general weakening of the authoritarian hold of the Bible. The crisis has become the crisis of Christianity.

The basis of the incompatibility of Communism with Christianity is the fact that Communism, like so many modern movements, bases itself on the doctrine that man is his own saviour, as against the truth revealed in Christ that in God alone is salvation to be found. In this sense, Communism is just one particular expression, in an extreme form, of the modern materialism which is the real antagonist of Christianity. It might well be added that apathy in opposing Communism is, therefore, derived from a fundamental lack of belief in the true authority for such opposition.

Dollar Aid

BRTAIN would be years along the road to recovery and the development of her immense resources if dollar injections had not put almost the entire British public into a six-year coma.

There can be no doubt that dollar aid to Britain helped to encourage Socialism and made the public extremely apathetic. This has weakened and not strengthened Atlantic defense. Britain and her Commonwealth could be richer than America if they tried. They just don't try. They have not had the incentive to try. A large part of the public do not even believe there is either an economic crisis or real danger of war.

A Report From Italy

THE big question is whether Italy will go Communist in the 1953 elections. The Communist Party is, of course, fighting all forms of Italian rearmament. Communism in Italy has arisen partly because, during the war, both the British and American radio did everything possible to sell Russia to the Italian masses. Hundreds of thousands believed every word about Russia — told by us.

The Czech Regime

THIS report comes from an observer who has lived for many years in Czechoslovakia. One gets two overwhelming impressions from Czechoslovakia: first, that Communism, which a few years ago was genuinely widespread, is no longer a popular creed. It is now limited to the restricted circles of profiteers and grafters, and those with a political vested interest, and to those who can think of no way of escape. Secondly, the great majority of the people, including many well known leftists, are hoping and praying for a war. They think this to be the only way they will get freedom. All news of increasing international tension is cheering to those people; all news of international agreement spreads profound gloom.

Already anti-Semitism is being cleverly aroused. It is not difficult to do this, as so many Jews were in leading positions in the Communist setup that they had become identified with Communism. The anti-Semitism is now becoming widespread. The authorities are holding Jews

up to contempt. They are called cosmopolitan bourgeois. In any case of a political or other crime committed by a Jew, the press goes out of its way to underline the fact that the delinquent is Jewish. Slansky's name is seldom written alone in the newspapers. It is usually written Slansky-Salzmann, to show that he is a Jew.

There is no evidence of Titoism. People are too disgusted with Communism to accept any substitute just because it is anti-Stalinist. American efforts to put across Titoism have been quite unsuccessful. The Americans are losing good will and gaining nothing. Much the same can be said of Radio Free Europe broadcasting from Munich. Listeners are annoyed by it. They feel and say that this is the voice of the men who brought Communism to Czechoslovakia, who are responsible for their plight and who now, from a safe distance, are hoping to get back into their former plush seats by hanging on to the coat tails of the advancing American forces. All this makes a bad impression. People like Peroutka and his associates do more harm than good to the Western cause and alienate people who otherwise would work wholeheartedly for the Western Powers. It should be clearly understood that no one from the old regime will get back into power if the people have anything to say about it.

Roumania

ALTHOUGH Roumania is the country which, outside Russia, is nearer to full Communism than any other, it is far from being the show place for Stalinism and Soviet rule which its leaders claim that it is. One of our observers has just returned from a short visit and reports many shortcomings and weaknesses.

The army is first class. It is better equipped than any previous Roumanian army, and makes a much better impression than the old royal army. The general atmosphere of the country is one of sullen depression. Agriculture just does not work. There is real and active sabotage by the farmers, coupled with almost incredible incompetence on the part of the ruling bureaucracy.

Indo-China

THIS report comes from an observer in Macao. He has recently been in China, where he had the opportunity to talk with persons who had just returned from the Communist-held territory of Indo-China. The strongest impression one gathers from Indo-China is that a decision is close at hand. All along the frontier with China are to be seen heavy stocks of weapons of all kinds and ammunition. In the areas where munitions are concentrated, supplies arrive ceaselessly by rail, while lorries and coolies are ready to take supplies over the frontier into Viet-Minh territory.

Our observer, however, saw one thing which set him thinking. At a Chinese airport, 80 miles north of the Indo-China frontier, he saw a standard Soviet fighter with the Viet-Minh flag painted on it. It seemed to him that this was an indication that the time may not be far distant when a Viet-Minh air force will make its appearance.

The foregoing is the eightieth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

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An Interesting Letter Written in 1889

ED. NOTE: Readers of DESTINY will recall the article, "The Misapplication of Prophecy," which was written in the year 1904 by Rev. William A. Bowyer, and republished in the June 1951 issue. We are again indebted to his granddaughter, Mrs. Percy Robert Holmes, for making available to us a letter that was written by Dr. Bowyer on March 6, 1889 to a fellow minister with whom he exchanged correspondence concerning the literal interpretation of the Scriptures in the light of the identification of the Anglo-Saxon-Celtic peoples with Israel in the Bible. We know this letter will be of special interest because of the year in which it was written and because of Dr. Bowyer's clear elucidation of the truth concerning present-day Israel. Dr. Bowyer refers to a book he had written and we have been unable to find out what the title of it was or secure information about it. We will be glad to hear from DESTINY readers who know about this book by Dr. Bowyer and can advise us if any copies are now available.

IT IS MY DESIRE first to express my thanks to you for the frankness and also for the kind spirit in which you presented your objections to the view I have taken of what is called the "Anglo-Israel theory," and with the same kind Christian feeling I wish to consider your arguments against my position. You say that "because you accord with me so thoroughly in all I have written on the 'literal return' of Judah and Israel, you cannot adopt an allegorizing system of interpretation, whereby Israel is made to mean the English."

In reply to this I would say that I am unable to see how the Anglo-Israel theory can be understood to be based upon an allegorizing interpretation of the Scriptures. We understand all the prophecies that were written by the prophets concerning Israel to have a literal signification, and that they were to be fulfilled by literal transactions, which would constitute literal marks or signs, by which they must certainly be identified when they are correctly understood and applied.

The reason we believe the English-speaking peoples to be Israel is not because we understand the Scriptures to mean something different from what the language used would naturally indicate but because we find

them literally fulfilling Israel's prophecies. How this is giving the prophecies an allegorizing interpretation is hard for me to understand. All this seems to be in perfect harmony with the prediction that declares they shall be "called by another name." Here we find a people bearing another name, who are literally fulfilling the predictions that have been placed on record concerning Israel. So it seems to me that our conclusion is reached by the most literal interpretation of the prophecies.

Again you say, "If you accept the literal interpretation of God's Word, and hold Israel to be the natural descendants of the three great stem fathers of the Hebrew race [Abraham, Isaac and Jacob], and trace their seed historically, you are compelled to identify the 10 and the 2 tribes in close relationship, and so far as the philological and ethnological arguments go, the whole hypothesis is dissipated."

In the first place you admit that the 10 tribes are lost and, if that is true, how do you expect to apply ethnological and philological arguments to them? If they are lost at all, they must be lost to history and science, which would not likely be the case if they had in possession the means for recognizing them. And if they have no means for recognizing them, why go to them for information concerning them? It seems to me that arguments drawn from such a source are of no account in this discussion.

Further, if they (the 10 tribes) were to be lost and be called by another name, and be addressed by another tongue, while Judah [i.e., the Jews] were to be known by the show of their countenance, they could not be known ethnologically, philologically, nor historically in close relationship. So it does not appear that your objection has any very good foundation upon which to rest.

You seem to find an argument against the Anglo-Israel theory in the fact that "other peoples besides the Saxons had their origin in Asia; and that the predictions of Israel becoming a great warlike, naval and commercial people, the plural unit of many confederate kingdoms, might as

By Rev. William A. Bowyer

truly apply to Germany as to England."

It is admitted that in some sense that might be true, and yet we think that the most perfect fulfillment of Israel's prophecy concerning this point may be found in the empire of Great Britain. But if it *could* be shown that Germany, Italy, or any other nation having its origin in Asia, was answering to the prediction as perfectly as England, by being a nation and company of nations, it would amount to nothing, unless they were responding to all other predictions pertaining to Israel in exile, as England is doing, and which is not true of any other people outside of the Anglo-Saxon-Celtic race. The fact that the English do trace their ancestry back to Asia is not, in itself, a proof that they are Israel because, as you say, several other nations came from the same place. Therefore, their identity with Israel must be determined by other facts *in connection with that*, which we think are found in their remarkable fulfillments of Israel's prophecies.

That there are other peoples besides the Anglo-Saxons who trace their ancestry back to Asia is, in our estimation, no argument against the Anglo-Israel theory; for when Israel was taken into captivity, they were placed among other people then living in that country, and it is plain that, after being thus placed, they must have formed an element among them, which was afterwards to be separated from them again, as indicated in the prophecy of Amos 9: 9. So Israel must be known as distinct from other people coming from the same place by a series of marks that must be found with them.

But you seem to think the theory contradicts the Word of God, for you say, "Israel was to be diminished or made few, and left scattered among the nations, buried and lost to sight, even as Judah, until the 'last days,' or 'end time,' and only be recognized again at the reunion with Judah, which is at the Lord's appearing."

In reply to this, I will say that I

have never understood that Judah [*i.e.*, the Jews] has ever been lost among the nations so as to be buried from sight. If they had, I am sure the prediction of Isaiah 3:8 would not have been verified, for God said, "The shew of their countenance doth witness against them." It certainly has been and still is a witness against them, for by it they are known as a "taunt and a curse" (Jer. 24:9). This has been so signally verified that when they tried to hide themselves from their persecutors, they could not.

The assumption that they should be diminished as Judah was seems to be at variance with the prediction recorded in Hosea 1:10 where we read: "The children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

It is very evident that this prophecy could have no reference to anything that took place in their own land prior to their captivity, for it was written only about sixty years before that event, which would be too short a time for the fulfillment of such a prophecy. But it has been said that it relates to the Millennium. I cannot so understand it. It seems to be clearly taught in this text that the great increase of their numbers was to take place during the time referred to by the Lord when He said, "Ye are not my people, and I will not be your God." This was said to them while in their own land, prior to their being taken into captivity, and was to be true of them during the time of their exile, in which they were to sustain to God the same relation as the Gentiles, and be *as* the Gentiles. But when they shall return again, it will be said to them, "Ye are the sons of the living God."

This prophecy was to Israel only, for they are expressly named in the text, and between them and Judah a sharp distinction is made in the succeeding verse, by which the fact is clearly established that the great increase of Israel must take place prior to their reunion with Judah, and consequently before the Millennium, which will not be until after the reunion.

Again you say, "From the Assyrian Captivity down to the reunion at the

Lord's coming, the Gentiles were to rule over Israel and Judah, and that all this time they were to be without *civil rulers* and without a true knowledge of Christ," and you remark that you think "no one will say that England, which is the most *Christian* and *greatest* nation of the *earth*, or the United States, answers to that prediction." On the contrary, you say, "We are a part of the Colossus, and consequently a part of the Gentile rule over the buried sons of Jacob that must be annihilated."

I do not know where to find a prediction wherein it is declared that the Gentiles shall rule over Israel or that they should be without civil rulers all that time, and you have not given me any reference directing me to the place where it can be found. My impression is that it will require a pretty hard straining of the Scriptures to make them teach such a doctrine. It seems to me the opposite is taught. In Jeremiah 31:35-36, it is declared that, while the sun, moon and stars remain in the heavens, Israel shall not cease from being a nation. That would indicate *civil rulers*, and the fact that they are to be "among the Gentiles as a lion among the beasts of the forest, who shall tread down and tear in pieces, and none can deliver" would not indicate a Gentile rule over them.

That they were to be set back and be in blindness, and not be recognized as God's people as they had formerly been, or as they shall be after the destruction of the great world power represented by the great Colossus, I think is very clearly taught in the Bible. I do not understand that England or the United States form a part of the Colossus. They belong to the power that was represented by the stone that was seen by Nebuchadnezzar, or the kingdom that Daniel said would be set up by the God of heaven in the days of the four kings, or kingdoms, represented by the image, which would "break in pieces the iron, the brass, the clay, the silver, and the gold" and "become a great mountain and fill the whole earth." That kingdom was evidently the same that God promised David would be "built up to all generations and forever," upon the throne of which Christ our Lord will eventually sit and sway the scepter of power over Israel and the nations. This we believe for the following reasons.

Daniel, in his interpretation of Nebuchadnezzar's dream, tells us that the image represented four literal kingdoms and, if that is so, it is clear that the stone seen by him must also represent a literal kingdom — which is the same Kingdom that Daniel declared would be set up in the days of the four kings — not after they had closed, nor even in the days of the last one, but "in the days of these kings." It must, therefore, have an existence at the same time of the great world power of the Gentiles. Please notice that this stone was to do the same work that God said Israel would do; namely, to "break in pieces the nations, and with thee will I destroy kingdoms" (Jer. 51:20). It must, therefore, represent the Kingdom of David, upon whose throne the *great King will take His place at His coming*.

The process of setting up a kingdom may require centuries and, if we trace the kingdom of Great Britain back through all its incipient stages, we shall find that the kingdom, as it now stands, is the work of many centuries; so it is easy to see that it had been set up in the days of the four great kingdoms represented by the image, which reaches over the entire Times of the Gentiles. But it may be said that the Kingdom of David was in being before that time. So was the stone, the "cutting out of the mountain without hands," and its setting up represented its establishment in its perverted state (See Ez. 21:27, margin), where it was to remain "until He comes." The fact that England was at one time in the hands of the Romans no more made it a part of Rome than the Israelites became Philistines when they were taken captive by them.

Next you say "you are sure that nothing is more certain than the *standing contrast* in both Testaments, between 'Israel,' the 'Church' and the 'nations.'" But you say, "Anglo-Israelism confounds them all in one."

It seems to me, when you say that Anglo-Israelism confounds them all in one, you must refer to a very different version of it from that contained in *my book*; for I think I have made the contrast appear very distinctly. I know that most writers upon this subject do not make that distinction between Israel, the Church and the nations that I see made in the Bible. When I began to study the subject it seemed to me that authors made a

very great failure upon this point, yet many of their arguments were, to me, unanswerable.

I was a firm believer in the precious doctrine of the premillennial coming of Christ to reign over His people on the earth. But that doctrine, according to my understanding of it, was ignored by Anglo-Israel writers. So I resolved to study the Word of God with special reference to these two great questions, and the result was that a great flood of light burst upon my understanding, and I saw in them the most perfect harmony. I was also enabled to see the relation which Israel, the Church, and the nations sustain to each other as I had never before seen it. Since that time I have been a believer in the Anglo-Israel doctrine.

You represent that Israel (10 tribes) were to remain lost until the time of the end. That their return will take place at or near that time I have no doubt. But where in the Scriptures are we taught that their identification will not take place as a preparation for that great event? For what were the prophecies, which so clearly apply to Israel in exile, given if not for the purpose of identifying them at some time? I cannot see how they can be rightly understood and correctly applied without such a result and I fully believe that the time for their identification has come, and that the work for its accomplishment is being done. I look upon it as one of the sure signs that the coming of the Lord is near at hand.

Your idea that Israel cannot be found or known by the show of their face I believe to be correct. But when you say that they cannot be a great nation, having a long line of *civil rulers*, and therefore cannot be England, I must say that I cannot so understand it. It seems to me that they must be a great and powerful nation, or they could not do the things God said they would do.

How could they "be among the Gentiles, and amidst many people as a lion among the beasts of the forest, as a young lion among the flock of sheep; who if he go through both treadeth down and teareth in pieces, and none can deliver," if they are not a strong and powerful people? Why did God say to them, "Thou art my battle ax and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms"?

These predictions were written after the Assyrian Captivity and therefore could not have been fulfilled previous to that time. Neither can they apply to the Millennium; first, because they are to be verified while they are among the Gentiles, before the gathering time; second, because in the Millennium there will be no treading down or tearing in pieces, nor destruction of kingdoms. The conclusion must therefore be that these and all similar prophecies must be verified to Israel prior to their return. Consequently, they must be a powerful people while in exile.

But, finally, you seem to think that since England is a Christian nation, they cannot be Israel because they are not to be converted until the time of their return, which will be at the close of the Times of the Gentiles.

This conclusion seems to be based upon the supposed fact that England is already a converted nation, and that, therefore, they cannot be converted in the future. If this is your thought, I certainly think you are in error concerning this subject. I have no kind of an idea that, in any true sense, any nation has been converted, or that such an event will take place prior to the conversion of Israel, which will not be long before their return to their own land; but will precede that event long enough so that they will go into Zion a converted people, as seems to be taught in the following Scriptures: "And the ransomed of the

Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isa. 35: 10 & 51: 9-10). And in Isaiah 26: 2 we read: "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

To say that England or the United States has been nationally converted to Christ, and that, therefore, they are in any true sense Christian nations, is certainly to place a very *low* estimate upon *conversion* and upon *Christianity*. It is true that we have been wonderfully favored with the light of God, which has been so universally diffused as to make it accessible to all who will receive it, but this is not conversion. The great mass of our people are today in darkness because they keep their eyes closed to the light.

If England and the United States are Israel, as I think because we have abundant evidence that they are, they must nevertheless sustain to God, during this dispensation, the same relationship as do the Gentiles. For this is the time of their *Lo-ammi* and, as Paul says, between them and the Gentiles the middle wall of partition is broken down. So God must be dealing with them as Gentiles, and is visiting them, and giving them light, for the purpose of taking out of them a "people for His name."

But to call them a converted nation simply because they have this light is, in my conception, a great mistake. I cannot believe a man converted whose heart and life is full of deceit and vile practices. No more can I conceive that a nation is converted whose various departments of government are full of fraud and corruption. I do not think the change that will take place in a nation at the time of its conversion will be any less than in an individual. So there seems to be ample room for England and the United States to be nationally converted, according to the predictions which apply to Israel.

In what I have written in reply to your very kind letter I have endeavored to show the same Christian spirit and feeling that characterized your review of my book, and I hope that I have not been so lengthy that it will be a burden to you to read it. I feel I can honestly say that the greatest desire of my heart is to know the truth, and to have my life so shaped and guided by it that I may rest in the promises of God, and be found ready for the coming of our dear Lord.

JUDAH'S SCEPTRE AND JOSEPH'S BIRTHRIGHT

By Rev. J. H. Allen AN EVERLASTING COVENANT made with His people is the basic theme of the Bible story of God's dealings with Israel throughout the ages. *Judah's Sceptre and Joseph's Birthright* by Rev. J. H. Allen is perhaps the one book above all others that has influenced more people to accept the Scriptural, prophetic teachings concerning the distinction between the different subdivisions of the Race of the Book in the world today. It is a *must* on the reading list of every wide-awake Christian. 377 pages; \$2.00 postpaid.

Destiny Publishers, Haverhill, Massachusetts

Christian Responsibility

WHEN A MAN accepts the Christian faith he assumes some very definite obligations. He will not be fully aware of them at the beginning; but, having committed himself to "the way" of God in Christ, he is obligated to "go on to maturity" in the knowledge and fulfillment of his Christian responsibilities.

We shall limit our discussion of this subject to two parts, the first of which is the *Christian's responsibility toward the Gospel of Jesus Christ*. This obligation begins, of course, with the individual's decision to follow Christ. One becomes a Christian by the simple means of repentance toward God and acceptance of the Lord Jesus Christ as Saviour from sin. Since all have sinned, all have need of repentance and the salvation which God provided in the sacrificial death of Jesus the Saviour.

Acceptance of Jesus as one's Lord and Saviour imposes the duty to witness for Him. Speaking to the believers who assembled on the day of His ascension, Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). Later, when Peter and the other apostles were brought before the council and condemned by the high priest for teaching in the name of Jesus, they answered:

"We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5: 29-32.)

It is said of those early Christian converts that with great power they gave witness of the Resurrection of the Lord Jesus, "and great grace was upon them all." Therefore, it is the first duty of every Christian to be a faithful witness for his Lord. It is a poor witness indeed who is timid and hesitant about confessing his allegiance to Christ. Let every man declare his position as Paul did in his Epistle to the Romans: "I am not ashamed of the gospel of

Christ: for it is the power of God unto salvation to every one that believeth."

Witnessing to the Gospel of Jesus Christ includes three distinct phases; namely, fishing, hunting and watching. Jesus Himself established the work of the fishers as the first order of business in His Kingdom. He began to preach, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." His initial step is stated as follows in Matthew 4: 18-22:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

Jesus gave unique emphasis to this phase of Gospel work by selecting fishermen for His first disciples. Fishing for men has been, and still is, the supreme aim of the Church Age. Our Lord's command in Matthew 28: 19, to go and make disciples, or Christians, of all nations (margin) has inspired every great evangelistic and missionary enterprise of the past nineteen centuries. It is most unfortunate, however, that modern fishers do not make hunting and watching integral parts of the full Gospel program as the early Church did.

In Jeremiah 16: 16, we find this prophetic statement:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

The important question here is the identity of the people referred to as "them." Verses 14 and 15 make this point quite clear:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but,

By C. R. Dickey

The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

The prophet specifically declares that he prophesies concerning the tribes of Israel which were scattered in Assyria and throughout the regions of Western Asia — "the north," that is, north of Palestine. These people, he says, will be gathered again into lands given to their fathers. We know from other prophecies, particularly those in the latter half of Isaiah, that this regathering of the northern Kingdom of Israel was to take place in isles northwest of Palestine and in "desolate heritages" (vast uncolonized areas), which God had in mind when He said, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more" (II Sam. 7: 10). Since the Israelites were already in Palestine when the promise was made to David, obviously this appointed place is outside the Holy Land. The prophets declare that God's blessings and intervention on behalf of these non-Jewish branches of Israel in their time of tribulation will be so astonishing that the deliverance from Egypt will seem insignificant by comparison.

We have seen how Jeremiah's prophecy of the fishers ties in with the Gospel. Now let us see where the hunting phase comes into the record. In Jeremiah 50: 6 the Lord says through the prophet:

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place."

There is further confirmation of Israel's lost state in Ezekiel 34, where we read that the Lord's people were scattered because they were without a true shepherd. God rebukes the faith-

less shepherds because they "fed themselves," and did not "search" for His flock. Then He adds:

"Behold, I, even I, will both search my sheep, and seek them out. . . . I will seek that which was lost, and bring again that which was driven away."

Turning now to Matthew 10: 5-7, we find Jesus giving His disciples instructions which have a decided bearing on the foregoing Old Testament statements. After listing the names of the disciples, Matthew writes:

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

For a brief time, until our Lord's sacrifice, the preaching of the Gospel and the demonstration of its power were confined mainly to the Palestinian area. Even then He told the disciples to minister to the sheep of Israel and beware of the wolves among them (Matt. 10: 16). In that day only a small flock of Israel sheep resided within the bounds of the Holy Land. The multitudes of Israel stock had become a migrating race, moving slowly westward across many lands. It was toward these people that the heart of Jesus yearned with love and compassion; for they had been given a bill of divorcement (Jer. 3: 8), which would soon be nullified by His death.

"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9: 17.)

Thus Christ's death redeemed the lost sheep of Israel in a very special sense. His thoughts were never far from the wanderers. Speaking of them to the Jews, Jesus said:

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." (John 10: 16.)

The Jews of Jesus' day had not been cast off or divorced. They boasted of their descent from Abraham and their adherence to the Mosaic law; yet many of them were not of genuine Jacob-Israel stock, nor did they actually keep the laws of Moses. On the other hand, the migratory Israel clans never returned to Palestine and in the main had forgotten their Israel descent. Being non-Jewish Israelites, these people are referred to frequently by New

Testament writers as Gentiles, to distinguish them from Jews, particularly non-Christian Jews.

During His short ministry, Jesus trained His disciples by working with them in the regions about Judea. It is interesting to note, however, that immediately after Pentecost the apostles and other disciples began widespread missionary activities. They remembered the Lord's statement pertaining to His chief purpose, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24); and His command to "go" to the lost sheep of Israel. Peter remembered his singular commission from the Lord: "Feed my lambs — Feed my sheep" (John 21: 15-16). The Book of Acts and the Epistles give us thrilling accounts of how they went quickly and eagerly in search of the lost sheep. If they were to "feed" the lambs and the sheep, they must first find them.

This is where the hunting phase of the Gospel begins. So we read of their witness in many Grecian cities, in the Isles of Cyprus and Malta, in Rome and in Spain; we read their letters "to the twelve tribes scattered abroad" and to the "elect" throughout Asia Minor. Peter testified to the identity of these "strangers" in Pontus, Galatia, Cappadocia, Asia and Bithynia, when he wrote:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people [that is, divorced, cast off, Hosea 1: 9], but are now the people of God: which had not obtained mercy, but now have obtained mercy. . . . For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (I Peter 2: 9-10, 25.)

Somewhere during the march of the centuries blindness in part again enveloped God's Covenant People. The fishers preached personal salvation through Christ, but they neglected to identify the lost sheep; consequently, the Western peoples became Christians without knowing their Israel heritage. Undoubtedly the Church has failed to realize its potential power and glory because its leaders have discredited the ministry of the hunters.

The watching phase of the Gospel message has likewise been neglected and discredited:

"Also I set watchmen over you, saying,

Hearken to the sound of the trumpet. But they said, We will not hearken." (Jer. 6: 17.)

Jesus stressed the need of watchfulness:

"Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24: 42.)

He made watching the central thought in His Parable of the Ten Virgins. He emphasized watching by illustration, as in Mark 13: 34-37:

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Furthermore, Jesus rewards the watchers with promises of protection and marvelous blessings. Luke 21: 36 records Him as saying:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Then in Luke 12: 37 we read:

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

In the beginning the Church gave faithful witness of the Lord's return. But when He tarried, the believers grew careless and indifferent. God has seen to it that a few Spirit-filled watchers have sounded the trumpet in every generation, but the Church as a whole has not heeded the alarm. Today, wherever rationalistic philosophy has influenced the doctrine and polity of the Church — and that trend is marked in all the larger denominations — the watcher who calls attention to the fulfillment of prophecy and the probable nearness of Christ's return is likely to find himself scorned and ridiculed by the authorities of his Church. Our generation has exalted false witnesses. Isaiah 56: 10 aptly describes the spurious watchers of our day in the following striking metaphor:

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

Therefore, they are not proclaiming God's special message to the present age. The Psalmist tells us that the words of the Lord are life to them that find them. Will He find us sleeping or watching when He comes?

THE SECOND obligation resting upon the Christian is his *responsibility in government*. Many people are confused by the frequently quoted phrase — separation of Church and State. Some have accepted the erroneous idea that Christians should not concern themselves about State affairs. Would they concede also that statesmen should not concern themselves about Church affairs? As a matter of fact, both State and Church are ordained of God. The State, as well as the Church, derives its origin and authority from God. The early settlers of the United States understood this basic principle and pledged themselves to establish a nation in which Christians might have something to say about the form and operation of their government.

Separation of Church and State, when correctly applied, means separation of the functions of the two institutions. For example, it means that the president of the United States, or the governor of one of its states, does not become also head of the churches in his domain; and that the bishop of a church organization, by reason of his priestly office, does not become also the head of civil affairs in his state or nation. This is as it should be until the return of Christ, who alone is vested with the right to be head over all things.

The point we wish to stress here is that separating the functions of Church and State does not relieve any Christian citizen of responsibility toward the government under which he lives. Indeed, quite the contrary is true. The civil magistrate, as well as the prelate, is a servant of God; both are responsible to God for the performance of their duty, each within his own sphere of activity. Professor John Murray clarifies the sphere of civil authority when he says:

"Civil government is a distinct institution, distinct from the Family and from the Church. It has, therefore, its own distinct sphere of operation and jurisdiction and may not intrude into those spheres that are distinct from it, yet coordinate with it. Constant vigilance must be exerted to insure the preservation and consistent application of this principle. This

distinction would remain inviolate even if membership in the Church and membership in the State completely coincided. To speak of a Church-State would be confusion, and a violation of divine order in society.

"The sphere of government is that of guarding, maintaining and promoting justice, order and peace. It is its function to prevent the encroachment upon, and to guard the exercise of, the God-given liberties, rights and privileges of the citizens. It must provide against attempts to deprive the citizens of the opportunity to discharge their divine obligations. In preserving and promoting these ends the civil magistrate is invested with the power of the sword to restrain evil, to punish evil-doers and to promote good." (*Christian Opinion*, Jan. 1945.)

The same thought is mentioned in I Peter 2: 13-16:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God."

Now in the Republic of the United States of America, "We, the people," hold the right to choose our public officials, and by our decisions we determine the character of the government, either to our good or to our detriment. Christian citizens are obligated to participate in the affairs of State, not in conformity to corrupt political machines, but in conformity

to Biblical standards for righteous government. Christians, and even many unbelievers, readily concede that the Bible contains infallible rules for personal faith and morals; but they have yet to comprehend the important fact that it contains also infallible rules for building stable governments and enduring nations. The Bible has much to say about how to build a nation whose citizens may enjoy peace, justice, health and prosperity.

Our America has been brought to its present deplorable condition because its citizens have not consulted the Scriptures to learn God's specifications for Christian nations. We have not elected magistrates on the basis of their understanding of Biblical law and their willingness to uphold Biblical principles of government. In the days of old, Israel, under godly leaders, prospered; under godless leaders, Israel went down in defeat and shame. Today Christianized Israel still suffers under the penalty clauses of the same Divine law.

As a citizen, it is the first and highest duty of every Christian to see that God's laws are made the law of the land. His Kingdom — His Government — must come on earth. In this generation we have seen men and women, with the spirit of Antichrist, take over the control of government in nations predominantly Christian. What a fearful, deadly threat to Christian civilization! Unfortunately many Church leaders have abetted this betrayal by the delusion or pretense that one — somehow or other — shows a Christian spirit by surrendering freedom and the sovereignty of his country to the enemies of Christ. God will not hold us guiltless if we submit without protest and warning to this devastation of our great heritage.

Truly the present emergency demands haste on the part of all — the fishers, the hunters, and the watchmen on the towers. The climactic events portrayed by prophets, apostles and our Lord Himself are reaching a focal point in this mid-century. These crisis-filled days call for the converging of all phases of Christian activity. Let each do the special task assigned to him, but let him do it with due appreciation for the work of fellow Christians, who have been called to perform other duties in the Kingdom. For whether our responsibilities lie within the realm of Church or State, let us serve as unto the Lord in all things.

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By C. R. DICKEY

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God's Emerging Kingdom

NEARLY TWO THOUSAND years ago our Lord taught His disciples to pray, "Thy Kingdom come." The background to the prayer was His clear teaching as to the nature of that Kingdom, and they knew well that it would be both literal and material in its manifestation. The only real query in their minds was as to the time point of its appearing in history. Almost their last question before He left them was, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) It was to be a "restoration" and "to Israel," but when?

Are we to assume that for over nineteen centuries nothing has happened amid the kaleidoscopic changes of history that in any way might be related to that prayer for the restoration of the Kingdom of God? Is it like God to mark time for nearly two millennia of years? Has nothing been done which would indicate the "coming," *i.e.*, "coming back," of the Kingdom of God on earth? Are there no signs of it to be seen, no adjustment of the world setting amid which it is one day to become the most patent fact of our world story, which might be accepted as an answer to that prayer?

Surely such silence, such inactivity on God's part, would be out of accord with what the Scriptures would have us believe. Surely, if we but knew where to look for them, there must be definite and visible indications of that Kingdom emerging amid the chaos and disintegration of world kingdoms passing into the limbo of obsolescence. Let us try to find out if the Bible and history have anything to show us.

The time scope of the Bible message embraces three definite periods, each of which is preparatory to the final establishment of God's Kingdom on earth, when once again He will have His "tabernacle with men" (Rev. 21: 3). These are called "the former days," "the latter days," or sometimes the "last days," and then an unnamed period the duration of which alone is given, and because that duration is to be one thousand years, students of the Bible have designated it "the Millennium."

These three periods, or "ages," are the time factors around which all Bible history turns; within their scope God works out His great purpose of world restoration to Himself and to His rule. They cover seven thousand years together: four thousand years of the "former days," *i.e.*, our B.C. years; two thousand years of the "latter days," *i.e.*, our A.D. years; plus the Millennium, making seven thousand years in all. They are followed by "the Eighth Day" as fore-indicated in Lev. 23: 36 and other passages.

The Kingdom of God on earth was no new thing to those who heard our Lord proclaim its presence. Already it had passed through its "former day" phases, and the records of it were in their Scriptures. Its inauguration, the giving of its law, the anointing of its king, the promised imperishableness of its throne and the continuity of the Davidic line and its subsequent development, were things every Israelite knew. They knew, too, the story of its dissolution when the respective Houses went into their separate captivities, but they also knew the Divine promise and pledge of its restoration in due course.

By Rev. Claud Coffin

It is with the "latter day" phases of its development, preliminary to its definite manifestation during the Millennium, that we are at present concerned. Already over nineteen hundred years of this Christian Age lie behind us; we look back over them and are in a position to see what contribution they have made toward the fulfillment of God's promises concerning the Kingdom, and how far they have brought the answer to the prayer for its restoration. There is no need to speculate where history has recorded facts on the pages of its story.

This age began with the statement of John the Baptist, and that of our Lord Himself, that "the Kingdom of God is at hand"; that is, already present (Mark 1: 14-15, etc.). It was entering its first stage of being restored. Our Lord's whole teaching ministry was concerned with varying phases or stages of its development. The two major events of the age-beginning were the Advent of Christ, Israel's Redeemer, and the birth of the Church at the center of the re-emerging Kingdom of God in fulfillment of prophetic utterances made during the age preceding it.

The time had come for the first steps toward the fulfillment of Daniel 2: 44:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

The last world empire of the Babylonian Succession had come, and was destined to follow its three predecessors into the story of the past, never to be restored. While Rome was reaching the zenith of its power, there was already in the Britannic Isles a nucleus of the Israel people, among whom God had originally established His Kingdom, destined to become the "Fifth Kingdom" of prophecy, when in due course it had passed through the "latter day" phases of its growth.

God, who had "sifted the house of Israel among all nations, like as corn is sifted in a sieve," had not allowed one grain to fall to the ground, and was moving, as He had promised, to "raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9: 9, 11). It is to world history we must look for the fulfillment of such promises because it was world history that produced the "former day" phases of the same story.

It is well to remember that we of today still live in Bible days. These did not close with the Scripture Canon because those Scriptures contained prophetic utterances which embraced the whole of our age and the whole of that to succeed it as a part of the Bible story.

The Christian Church and the Kingdom of God on earth are inseparably bound together, and yet entirely distinct in the phases of their development during the same age. They must never be confused one with another. The New Testament contains the story of both. The story of the Church is outlined in the first three chapters of the Book of Revelation. The messages to the Seven Churches

of Asia Minor are evidently more than just messages to seven local Christian communities then existing. In the light of subsequent Church history they appear to have been prophetic. They are descriptive of the seven phases through which the Church would pass before the "latter days" end.

EPHESUS — The Church of the Lessening Love; it is the story of the *Primitive Church*.

SMYRNA — The Church of the Threatened Storm; it is the story of the *Persecuted Church*.

PERGAMOS — The Church of the Endangered Glory; it is the story of the *Patronized Church*.

THYATIRA — The Church of the Tolerated Plague; it is the story of the *Papal Church*.

SARDIS — The Church of the Belied Repute; it is the story of the *Protestant Church*.

PHILADELPHIA — The Church of the Open Door; it is the story of the *Puritan Church*.

LAODICEA — The Church of the Excluded Lord; it is the story of the *Professing Church*.

Thus, through the varying phases of her history, the Church has traversed the road of the latter days, and is today in that final phase of her story where apostasy has left her with a profession but without power, because Christ's only contact with her is through the loyal individuals in her midst who hear His voice and open the door to Him. A professing Church has ceased to be the spiritual dynamic of the Kingdom at whose center she was placed, and so to her charge there must be laid at least some of the causes of those evils which weaken the nation where and when it should be strong to face the emergencies of the age-end crises at present so perilously evident.

For the story of the Kingdom one has to look elsewhere, and here there is no need to blindly grope for light. In the clearest possible language our Lord has told us the story of the Kingdom of God on earth during the same age in which the Church would be pursuing her respective road. On one occasion our Lord asked the question:

"Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?" (Mark 4: 30.)

How could He make clear its development, its progressive phases during the centuries before the age ended? We are not left to guess, for He Himself provided the answer to His question.

Wherever we read a parable beginning with the introduction, "The Kingdom of God — or the Kingdom of Heaven — is like unto . . .," there we have the answer, and there are many such, all told for the explicit purpose of explaining the historic and progressive development of the Kingdom during the period lying between the two Advents. Far from marking time or remaining inactive, God has been moving in and through the happenings and changes of the past centuries with ever-increasing and ever-widening development of His great purpose of bringing in the Kingdom. It has been coming, "not with observation," i.e., outward show, as visualized by the Pharisees, but nevertheless "in their midst" (Luke 17: 20).

The fact that in Matthew 13 we have seven Kingdom parables led me to wonder whether there might be any correspondence in a parallel direction between them and the seven messages to the Churches which, as we have seen, appear to forecast the various phases of her progress. Study of the subject has led me to the conclusion that these

seven Kingdom parables appear to definitely forecast the latter-day phases of God's Kingdom as it progresses toward its consummation. There appears to be a chronological sequence of Kingdom development running parallel to that of the Church. Matthew 13 is not Church history; it is the Kingdom story, and this is another of the evidences that the Church and the Kingdom, although related, are not identical.

Let us look at the series of parables in their given order and see whether they bear out the suggestion. With regard to their sequence, they appear to have been told in the order recorded, and probably at one time, or, under the guidance of the Holy Spirit, they may have been collected as given from time to time by Christ and then collated. Anyway, as given in the chapter, we find them placed in a definite order which appears to have been intentional because, so placed, they present an ordered and chronological sequence. As such we propose to consider them. While the phases constitute a progressive sequence, we must be prepared to recognize that there would be of necessity an overlapping as one merged into its successor, also that some of the characteristics will be found to be peculiar to all.

I. The Parable of the Kingdom Proclamation

The first phase of the re-emerging Kingdom of God at the beginning of the latter days would, as we should expect, be that of its *proclamation*. No parable could more vividly express this than that of the sower sowing his seed:

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them:

"But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. . . .

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13: 3-8; 18-23.)

There is here no need to guess or speculate as to its meaning, for we have our Lord's own interpretation. He, the Son of man, is the Divine Herald of the Kingdom's reappearance. Again and again, as did John the Baptist before Him, He avers it to be "at hand." Although the parable does not begin with the words, "The kingdom of heaven is like unto," it is definitely stated to be the "word of the kingdom" that is being sown (v. 19).

The varying reception given to the proclamation is illustrated as being fourfold. This will repay careful study, as

it is characteristic, not only of the first century, but of the subsequent attitude toward God's good news wherever and whenever proclaimed by Christ's ambassadors. All our Lord's illustrations are nothing if not absolutely true to life.

The indifferent hearer soon finds that what he has heard is taken from him, leaving him as he was except for an added responsibility of which he is unconscious. The superficial hearer is enthusiastic but has no root, and cannot stand up to persecution awakened by the vast implications of the Divine proclamation that cuts so radically across all existing systems. Those whose aim is to make the best of both worlds discover that the things which really matter never come to maturity.

But there always will be some who receive the proclamation with joy, and so afford it an opportunity to produce fruit in the varying ratios of thirty, sixty and one hundred-fold. It is in the lives of such that the Gospel of the Kingdom, as well as the Kingdom itself, moves forward. It is this that is illustrated by the next parable.

II. The Parable of the Kingdom Adulteration

This next phase of the Kingdom development was to be expected. The Bible is not only the story of the Kingdom, but of the usurper who has the kingdoms of this world. Unable to prevent some from receiving the proclamation and acting on it, the adversary countermoves to mar what he cannot prevent. The Parable of the Tares Among the Wheat introduces us to the second phase in the story of the re-emerging Kingdom of God. We note that the metaphor changes, and also that in this second, as in the first parable, we have the interpretation given:

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

"So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . .

"He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13: 24-30; 37-43.)

By implication the sower is the same, but what he sows stands for something different, although related. It is with the "children of the Kingdom" that the story is dealing here. These would appear to be those who have received the proclamation in good soil, and are not themselves the children of the Kingdom bringing forth the fruit thereof. It is against these that the enemy moves. It is a picture of literal men and women on the earth; the "field" in all the

parables represents the world. It presents the phase of *adulteration* and the origin of evil persons as well as good in the Kingdom of God on earth, a fact that has perplexed many earnest Christians. Moreover, it makes it clear that this condition of things cannot be remedied until the end of the age, or the harvest season of the parable. So inextricably associated are the children of the Kingdom with the children of the evil one that their separation is impossible at this stage.

When the time comes for Christ to "gather out of His Kingdom all things that offend," or are a cause of stumbling, the task of separating the tares from the wheat will have to be entrusted to angelic and not human instrumentality, in order that perfect impartiality and righteousness may never be questioned. Thus, in due course the Kingdom will be cleansed of those who, although in it, have never been of it. The recognition of what this parable clearly teaches removes a serious difficulty in the minds of those who cannot understand the presence of evil persons in a Kingdom which God has set up. It is enemy action.

III. The Parable of the Kingdom Expansion

The third phase of Kingdom development is that of its *external expansion*. The enemy has succeeded in limiting the reception of its proclamation, and in adulterating its citizenship, but he has been unable to prevent its growth. The Parable of the Mustard Seed is the first of a series concerning which no interpretation is given by Christ, but, from the key already supplied, there is no difficulty in understanding its meaning:

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13: 31-32.)

It has to do with the same material re-emerging Kingdom of God as it proceeds on its way down the avenue marked out for it in the Divine purpose. From its comparatively small beginning it grows to be a great tree among the outspreading branches of which the birds lodge. It is not an accidental growth, the seed was taken by the man and sowed in his field, the same man and the same field as in the previous parables.

Here we get an indication of how the prayer, "Thy kingdom come back," is answered as the generations pass. At the time our Lord was explaining the mysteries of the Kingdom to His disciples there was, in what Rome called the Britannic Isles, the seed already sown in the field, and destined to expand and spread its branches in protective blessing over the earth.

It is well to study the very early beginnings of Israel in the Isles as the background against which, in the latter days, the phase of Israel's expansion was destined to become the outstanding fact of Western world history.

How infinitely poorer would this world be but for the ensigns, "Old Glory" and "the Union of Jacob." Beneath their folds all tyrannies, slavery and oppression must perforce cease. In covenant fulfillment this part of modern Israel's task is being fulfilled. It is worthy of note that Israel's expansion into the "nation and company of nations," the Great Commonwealth of free nations, the Commonwealth of Israel, followed the turn in world history

that brought its emancipation from the Dark Ages, as they are rightly called. The Renaissance of the fifteenth century led to the Reformation of the sixteenth, to be followed by the Industrial Revolution of the seventeenth and the Great Revival Period of the eighteenth. It was with this God-given spiritual dynamic at its center that Anglo-Saxondom moved out to the uttermost ends of the earth.

No story is more wonderful than that of Anglo-Saxondom's expansion, and none more adequately foretold than in this comparison of the Kingdom of Heaven with the Mustard Seed. Who but the Divine Originator of this Kingdom-thought could so perfectly have expressed its progress? Here is the fifth Kingdom of Daniel's second chapter growing still until it becomes a great mountain filling the whole earth.

IV. *The Parable of the Kingdom's Secret Influence*

In contrast to what has gone before, the fourth phase of God's re-emerging Kingdom is dealt with in the realm of the invisible:

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matt. 13:33.)

In what he believes to be the logical exposition and interpretation of the Parable of the Leaven, the writer finds himself compelled to depart from the usually accepted views, but in doing so he would humbly suggest that there are times when one is forced to break with traditional theological interpretation in the interests of the quest for truth. Set over against the external and visible expansion of the Kingdom there is the phase of its *inner or secret influence* on its environment.

Leaven stands for the principle of contagion, of penetration and permeation. It can be true both of what is evil and what is good, but in each case the same principle applies, and it is this that lies at the heart of the parable. Whatever may be its application to the contagion of evil, and such application is made in Holy Scripture, I submit that in this Kingdom parable its application is in the reverse direction. It is "the Kingdom of Heaven," or the Kingdom of God, that is compared to the leaven which the woman took and hid in the three measures of meal until the whole was leavened. Not for a single instant can one logically conceive of the Kingdom of Heaven on earth being compared to a contaminating influence.

With external expansion there comes also moral and spiritual influence. Beneath the surface, in the realm of thoughts and ideas, the Kingdom contributes toward the inculcation of God's thoughts and the great basic principles embodied in the Divine law to those with whom it comes in contact. God's Kingdom is "not of this world-order"; its origin, nature, laws, worship are all of God's appointment, and the Divine purpose of its inauguration was to make it a demonstrating nation to the world around it. When it ceased to permeate the other nations with God's thoughts, and itself became contaminated by the abominations they practiced, He allowed it to pass into eclipse until after its redemption, when once again He restored it. This time, unknown as His Kingdom, its origin and development a "mystery" except to the initiated, He places it like leaven to carry on its work of inculcating His will and ways until all is leavened. Truly wonderful are all His ways!

Unconsciously the nations of the world are learning new

ways, God's ways, from Israel, the identity of which is unknown to them. And for the main part Israel herself remains in ignorance of her own identity, but must unconsciously play Israel's part of introducing righteousness, justice and freedom to other peoples. Irresistible influences are being released throughout all the races of mankind, and slowly but surely they are adopting emancipating factors as the basis of their modern methods. In the realm of world jurisprudence this is seen in the gradual acceptance of the Common Law in the place of Civil Law as the basis of legal administration.

Without entering into the other details of the parable, I would suggest that in the "woman" we have the familiar type of Israel, and that the "three measures of meal" may have their sequel in the three time periods covered by the Kingdom story: "the former days," "the latter days" and "the Millennium." In each of these the permeating influence of Israel, the Kingdom people, is at work, reaching its final goal in the third.

V. *The Parable of the Kingdom's Hidden Identity*

In the Parable of the Hidden Treasure, the fifth phase of the Kingdom story, that of its *hidden identity*, we have something applicable to all the phases:

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44.)

The Kingdom is "like unto treasure hid in a field." We are at once on the ground of definite Bible analogy as given in Exodus 19: 5:

"Ye shall be a peculiar treasure unto me above all people."

This treasure has been hidden in the field — the world — and is there although its presence is unrecognized.

The hiding of Israel is one of the mysteries of the Kingdom, but it has very effectively achieved its purpose. There is no more effective way of hiding than to obscure identity or to prohibit the use of a name. It is in this sense only that ten-tribed Israel is "lost." A disguised presence passes unnoticed even among those who are seeking it. Thus Israel, the Kingdom people, called "the Dominion" (Psalm 114: 2), although very really present in the world, is unrecognized. In spite of our Lord's two emphatic statements, "the Kingdom of Heaven is at hand," and, "the Kingdom of Heaven is in your midst, or among you," it was only those who "had eyes to see" who recognized it. To the majority it appeared nonexistent. And it is still so today where the majority of the people is concerned, including a great many in the Christian Church.

Modern Israel, the great tree with its far-spreading branches, so obviously present, so definitely a fact of world history, remains unidentified, and thus completely hidden in the field. Even Israel herself fails to recognize her own identity, and even repudiates it when it is pointed out. Never was hiding so amazingly successful!

It is the greatest enigma of the centuries, this Great Commonwealth of Israel that has changed the world, upon which the sun never sets, whose dominion is from sea to sea, bringing untold blessings and benefits to all mankind, evangelizing the heathen, emancipating the oppressed, in the van of every great spiritual movement, and yet, as to identity, unknown! For the sake of this treasure the field has been purchased at the cost of the life of the only be-

gotten Son of God — “the world is His.” Not unnaturally one asks when and how the treasure will be disclosed. It does not appear to be in the purpose of God to do this until these “latter days” have run their course. It will have to be His own act.

No royal proclamation, no declaration by Church leaders, will remove the veil from eyes blinded by unbelief, or minds dulled by theological tradition. Impatient and well-meaning, but premature, actions are in vain. In God's time the veil will lift, and the nations of the world, and Israel herself, will know (see Isa. 25: 7). I suggest a study of the statement which is now and again used in Scripture, “then shall they know,” as likely to provide the answer as to how and when. But what a moment in history it will be! Surely “life from the dead”!

VI. *The Parable of the Kingdom's Increasing Wealth*

Back in the early days of her history God had warned Israel not to allow her heart to be lifted up when possessions would begin to accumulate (Deut. 8: 17-18). It would not be because of her power or might, but because He “had given power to get wealth that He might establish His covenant. . . .” In the Parable of the Pearl Merchant this phase of *material prosperity* is presented as the sixth phase of the re-emerging Kingdom.

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.” (Matt. 13: 45-46.)

Here the Kingdom is not compared to the pearls or even the “pearl of great price,” but to the activities of the “merchant” who finds them. These are points to note when studying the parable.

The significance of parabolic illustration lies for the main in the figure taken as a whole, and the idea it conveys to those to whom it is addressed. It is possible to unduly emphasize and even distort the details of a parable, to press them beyond the intention of the illustration, but we are on safe ground when we keep to the primary emphasis. Here is the Kingdom-merchant out in the pearl markets of the world constantly adding to his store, ever increasing his wealth and potential powers to buy more. While expanding, while exerting its moral influence in the world, while pressing on to the high position of world leadership, the Kingdom is always increasing its material wealth, always adding to its possessions and prestige. There is no kingdom or nation on earth comparable to it in this respect.

In a world where, under present conditions and systems, money, possessions, position and prestige are accounted as wealth, Israel is placed at the head. The accumulated wealth of this company of free nations is an impressive spectacle in a world where these things are taken as a sign of greatness. Added to this, to have high standards of living and education, to have one's word trusted, one's leadership recognized, one's counsel sought, one's advice accepted, is no mean heritage.

But all this is not the chief point of the parable. In his search for pearls the Kingdom-merchant finds “a pearl of great price,” to purchase which he sells all that he has. It is its supreme value in relation to other values which becomes the determining factor in his decision — one pearl in comparison with which all the others he possesses be-

come unimportant. Surely here we have in figure the nation's discovery of the meaning of Christ's words:

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matt. 6: 33.)

The struggle to acquire the “pearls,” or good things of life — including justice, equity and peace — in the “marts of trade” under the present system, which demands hard labor with inadequate remuneration, which oppresses and deceives with promises of security that are never realized by many, is seen to be all out of proportion to the benefits obtained in the light of the realization of the nature of the pearl of great price — the righteous administration of the laws of the Kingdom. Suddenly previous economic standards lose their attraction and the Kingdom-merchant gives up all that was formerly considered so valuable so that he may acquire the benefits of the righteousness of the perfect Law of the Lord.

With the discovery by Israel that she owes all to Him who is her Creator, Redeemer and coming King will come the glad day when she makes “her boast in the Lord,” the great turning point in her national history. That day will come, and with it to the soul of the Anglo-Saxon-Israel race the peace of God that passeth all understanding.

VII. *The Parable of the Kingdom's Assessment*

The final — seventh — phase of the re-emerging Kingdom brings us to the “end of the age”:

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” (Matt. 13: 47-52.)

No language could so adequately and vividly express this close of the preliminary phases of Kingdom development as that of “the Drag-net.” It is the summing up, the phase of *assessment*.

Picture “the Kingdom of Heaven like unto a net cast into the sea and gathering of every kind.” A net in the sea! Can you see it open, expanded, flexible, undulating with the movements of the water, rising and falling as it is caught by the swirling eddies of the currents, and its direction changing with the incoming and outgoing tides? All the time the water is passing through its mesh and leaving behind a deposit of curious and interesting variety.

In Bible symbolism the “sea” and “great waters” stand for peoples, nations, races of the world (Rev. 17: 15). What a metaphor! God's Kingdom amid the “sea” of the world's peoples, and the endless stream of history pouring into it “of every kind.”

Think of the Israel-Kingdom story in all the successive phases of its development, God's point of contact with the peoples of the world, vitally in touch with every great movement of history. Think of the post-captivity migrations, the great trek westward to the British Isles and beyond to the desolate heritages, “the appointed place” where God would “plant them that they remove no more,”

this "place of their own" where "the children of wickedness should afflict them no more" (II Sam. 7: 10). Visualize those waves of migration down the centuries, Israel being "sifted among the nations," that endless stream bringing its quota into the Kingdom-net. How much that contribution accounts for the contents of the "net" today; therein lies the source of our most baffling problems, the explanation of the chaos and confusion which exist.

Here we find the explanation of our race problems, color problems, alien problems, with their host of attendant consequences which have produced low ideals and ideas, the inferior morals and dubious standards of conduct which mar the nation's life and are a blot upon her fair name. From these have emanated those evils which perplex us and shame us; the idolatrous worship, paganism, romanism, foreign customs diverting our people from what is true; those alien combines and vested interests which dominate our industries and degrade our cinemas; the houses of ill-fame run by orientals making our seaports and cities unsafe for our young manhood, while bringing profit to their unscrupulous owners; the Communistic propaganda that would undermine the loyalty of our workers, destroy our way of life and enslave our people.

No illustration could be more accurate or true to life. But the parable does not leave all this in the net; it points to the inevitable separation as the age closes. "Which when it was full they drew to shore and gathered the good into vessels, but cast the bad away."

The contents of the Kingdom-net have to pass the scrutiny of Christ at the end of the age. The Divine Assessment takes place. We have reached the "time of the end," and maybe invisible hands are already drawing up the net out of the sea in readiness for the sorting out. The closing in of the net as it is brought to shore throws together, in a final struggle to get free, the contents so soon to be out of their native element. Not only the surface things — the tares — but those beneath the surface are brought to face the final verdict.

In the realm of evil-thinking, motives and desires which have been at the root of life's unrighteousness are now to be judged. Thus, in its living imagery, the latter-day phases of the Kingdom of God on the earth are traced to their conclusion, and the final scenes of the age-long controversy between the Kingdom of God and the kingdoms of this world brought to its consummation.

The story leads us to the arrival of the King of kings and the inauguration of the millennial phase of His Kingdom, during which the processes of judgment and elimination of evil from His Kingdom pass to their rapid termination. It is here we have to leave it because here the latter days end. But the story goes on into that "Sabbath of rest remaining for the people of God," and beyond it into the age that follows where, in the light of "the Great White Throne," the permanence of the consummated Kingdom is foretold.

Thus, phase by phase the re-emerging Kingdom of God on earth has moved down the centuries, and to those who have eyes to see the mysteries of that Kingdom, it has kept the indicated course. Today God is entering the final phase of His age-long controversy with the nations of the world, and is about to deal with them in judgment. In Israel He is about to sanctify Himself before them, silencing every tongue that has arisen to condemn, destroying every weapon that has been forged against His people, vindicating every word that He has spoken. While He is "gathering all nations together to battle at Jerusalem," He is calling on Israel to "prepare to meet their God," to be ready for the cleansing that is to fit her for the coming exalted position of ruling with Him. The future is assured, and with the Kingdom purified and cleansed of all its evil things, His Spirit poured out upon the nation and His laws written on the hearts of its citizens, Israel will take her place in the Divine plan for the millennial reign of Christ.

It is a marvellous panorama which is given us in this series of Kingdom parables, indicating, as they do, the chronological sequence of events during the latter days. Down their respective avenues the Kingdom and the Church march toward their great goal. The Church to her union with Christ, her Divine Head, thus completing the Body — which is the Bridegroom of Biblical analogy; the Kingdom to reunion with her Husband-Bridegroom after the long ages of separation and divorce during which she has been given opportunity, as the "Wife of the Lamb," to "make herself ready."

Summary

THE CHURCH STORY:

- 1) The Primitive Church
- 2) The Persecuted Church
- 3) The Patronized Church
- 4) The Papal Church
- 5) The Protestant Church
- 6) The Puritan Church
- 7) The Professing Church

THE KINGDOM STORY:

- 1) The Kingdom Proclaimed
- 2) The Kingdom Adulterated
- 3) The Kingdom Expansion
- 4) The Kingdom Influence
- 5) The Kingdom Hidden
- 6) The Kingdom Wealth
- 7) The Kingdom Assessment

What a story it is! All the figurative language, all the symbolism, all the parabolic utterances, find their fulfillment in the literal and historical outworking of world events leading up to the glorious consummation of a world released from its bondage, the sources of its discords and unrest eliminated, and its government placed upon His shoulder who is the Prince of Peace.

— REPRINTED FROM DESTINY FOR OCTOBER 1944.

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ANGLO-SAXON FEDERATION OF AMERICA
Haverhill, Massachusetts

TO UNDERSTAND Baruch's vision (see "Solution of Baruch's Enigma," DESTINY for May 1952, p. 165) we must remember that in Baruch's day and time calculation was an art more than a science. The operations of multiplication and division were almost impossibly difficult in numbers. Fractions and ratios, as we know them, were unknown. There were only larger and smaller units.

No numbers existed with which to calculate easily in numbers whose value lay between zero and one. Such calculations were made by actually weighing, measuring and drawing diagrams or graphs from which ratios (which are essentially fractions) could be measured. Trigonometrical calculations were still in the embryo forms, which could be solved by reasoning and inference from geometrical pictures or graphs, often drawn in sand.

Numbers, as mathematical abstractions, lay wholly outside human knowledge at that time, largely because of the widespread belief that such abstract notions were adequately expressed by a sort of individual "personality" which was inherent in each number. Odd numbers were male, even numbers, female; prime numbers (which are all odd) were given qualities of "badness," (exceptions being three and seven) and even numbers containing even factors were good, better and best. Odd numbers containing only odd factors were very significant for expressing the inalterable but mysterious laws of heaven and earth.

Examples are 7×7 , or 49, and 3×3 , or 9, which were "good" because they contain an even number (2) of equal factors. Their personalities were immutably fixed in heaven. Heaven and earth were joined in such numbers as 3×17 , or 51.

Interpreting the hidden meanings of numbers was the function of the mathematician, who, if he was a philosopher and seer, as well as a competent observer of the trends and events, was singled out as an exceptionally felicitous channel through whom the Divine purpose for man could be made known. When the foregoing qualities were combined in one person, together with a deep knowledge of the Scriptures and of the moral laws laid down in it, he was accepted as a prophet.

Baruch was such a man. We should not be surprised that the Archangel

A Graph OF THE NUMBERS IN BARUCH'S VISION



Michael visited him and gave him the revelation which he reported in his Apocrypha. Nor should we be astonished that the revelation was given in a numbered order, for both the context and the numbers, and their arrangement in a peculiar order, conveyed a message of deep significance to his contemporaries and to all who would ponder it and try to understand it in all ages. The numbers had to be such that Baruch's age would recognize in them the heavenly origin of the revelation, and also would convey the identical revelation to us with our more scientific knowledge of mathematics, from which the mystical element is rigidly excluded to our loss. Modern mathematical theories of "in-

determinacy," "probability" and "relativity" are essentially efforts to restore the unity and coherence which was present in ancient times in the belief that numbers themselves had distinct personality.

Bearing all this in mind, let us do as Baruch's contemporaries would have done, and construct a graph which will contain all the elements that Michael the Archangel communicated to him in the order in which he gave them. Michael the Archangel is easily recognized as the angel of Baruch's vision by reference to Daniel 12:1 which reads in Moffatt's translation:

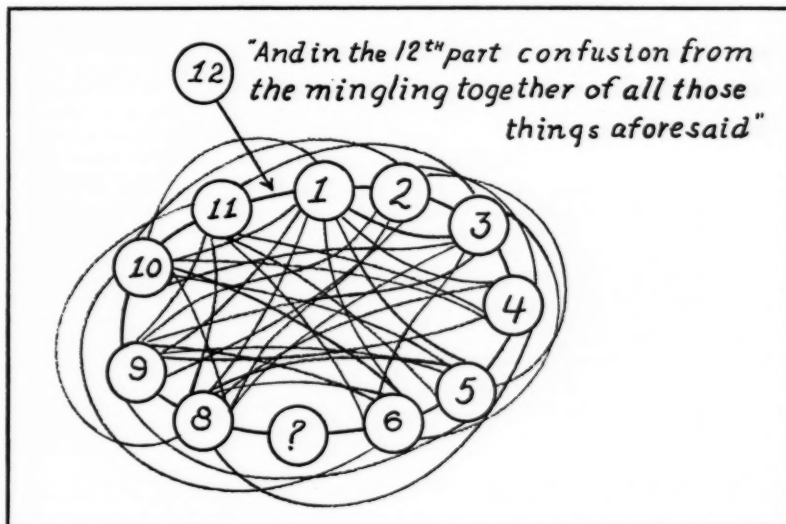
"Then shall Michael rise, the archangel who defends your people; there shall be a time of trouble such as never has been since there was a nation."

The graph below is purposely asymmetric to present Michael's statement visually:

"For those parts of that time are reserved, and shall be mingled one with another and minister one to another. For some shall leave out some of their own and receive (in its stead) from others, so that those may not understand who are upon the earth in those days that this is the consummation of the times." *

Note 1: If every event and every method except 7 were to be interconnected, 121 connecting lines would be required. That is 11×11 which indicates complete disorder, disorganization, imperfection and disinte-

* This is Satan's counsel to Gog. Remember, Michael was telling Baruch what Israel's enemies would be doing in this the consummation of the times, and also how Gog would try to assist Satan by all his deeds and evil thoughts. C.R.S.



gration. We observe these things today growing in intensity in non-Israel. When the 7th part is revealed, this number will be 12×12 or 144 — the number of perfection and of the completion of the roster of the "righteous ones of the holy ones" (Daniel 7: 27 and Rev. 14: 1).

Michael identifies himself to Baruch in the words:

"For at that time I will protect only those who are found in those self same days in this land." (See reference to Dan. 12: 1 *supra*.)

Note 2: Michael said to Baruch, "For the measure and reckoning of that time are in two parts." The information needed for reckoning is not at once apparent on reading the statement, but on the graph the two parts are separated by the blank space left for the seventh part and are plainly seen. The two parts when used as a measure of time, therefore, have a ratio of $\frac{(5)}{(11)} : \frac{(6)}{(11)}$. They

could not handle such a mathematical computation, but they could see it in a graph and measure the difference.

Reducing this to decimals for convenience of calculation, it becomes

0.454545 . They could not solve this at all, so they measured the portions of a line or circle occupied by 5 parts and 6 parts respectively and subtracted the smaller from the greater. Let us do that. We get .090909 as the reckoning of the difference. A solar month contains (actually) 30.41 plus days. Working it by ratios, $30.41 \times .090909$ is 2.7646 days which, being subtracted from 30.41 plus, yields, singularly, 27.646 days. You will recognize that as within the limits of the length of a lunar month, which can be as short as 27 days or as long as 29 days. The average over a length of time is constant, however, and always works out at a figure close to 28 days. The average lunar month is Israel's time measure; hence, it was revealed that at the time of the consummation of the age that fact would be significant. The significance was stated by our Lord in Matthew 24: 22:

"But for the elect's sake those days shall be shortened."

Hence, the long time measure applies to non-Israel.

Note 3: "A week of 7 weeks" is 49 weeks, or 49 years. Since, as we have seen, they could not solve ratios by number, they would have known they

were stumped. We are stumped too because Michael's message conveyed everything he was commissioned to reveal and no more. In Baruch's age that was indicated by the omission of the 7th part. In our age it is indicated by the grammatical separation of the words from everything else. We cannot even write a ratio. No one by any means known to man can force the meaning of a revelation, except by falsifying some part of it, or adding to it. Gog knows that too, but as he takes his inspiration from the prince of darkness who is forever at war with God for the possession of men's souls, he, Gog, is willing to try to subvert the truth if by so doing he can evict God from them.

Michael told us as much about our times by what he omitted as he told us by what he revealed! He means the duration of the commotions he described will be 49 years of two different lengths, starting from two different points of time and affecting two parts of the world — Israel and non-Israel — in two different ways, and that completion of God's plan for Israel waits upon a further act of God, or a further revelation which will come in its appointed time and place.

— CHARLES R. SWANTON

Introduction to Divine Chronology

By WILLIAM O. LAY, JR.

THIS BOOKLET was written for the purpose of making the meaning of Biblical numbers clear, defining their use in prophecy and showing their application to chronological time periods. Here is set forth the evidence demonstrating the importance of an understanding of Biblical chronology if one is to comprehend the whole meaning of prophecy. Examples like the following taken from this booklet are given for each major chronological factor:

120

"The number 120 first appears in the sixth chapter of Genesis where it gives warning of the Deluge:

"Consequently the EVER-LIVING said, 'My spirit shall not call to man forever, for he is sinful flesh; but they shall have a hundred and twenty years.'" (Gen. 6: 3, *Ferrar Fenton Trans.*)

"The number therefore signifies 'warning,' or a Divinely-appointed period of probation."

! Everyone who is alert to the trend of the times today should be interested in acquiring information concerning

this fascinating subject. A knowledge of the meaning of numbers reveals the marvels of the Divine timetable and provides prophetic information for those who seek to know the purport of these days.

After studying this booklet the language of numbers will take on a new meaning. Prophetic problems which have been obscure for many years will no longer be a mystery to those who can comprehend the grandeur of the Divine timing of events past, present and future. Following is a partial list of the numbers whose meaning and significance are covered in this treatise:

3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 40, 88, 120, 153, 270, 286, 390, 420, 666, 840, 880, 1040, 1260, 1335, 1600, 1890, 2300, 2520.

That there is a Divine plan and a Divine timetable is made clear, with emphasis upon the fact that the first will only be consummated in accordance with the second! We cannot too strongly urge those who desire a full understanding of the Great Story the Bible tells to send for this booklet and discover for themselves the wonderful demonstration of the precision measurements of a Divine plan now nearing its climax.

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Pattern of Disintegration

April 27, 1952

AS THE FATEFUL year of 1952 entered its second quarter, the precarious state of the world economic structure became more clearly evident with each passing week. Mounting desperation marked the efforts of politicians struggling to stave off its inevitable downfall. Buffeted by wars and depressions, sapped by socialistic experiments and inflationary pressures, it would have collapsed soon after World War II but for immense outpourings of American aid.

From time to time these articles have pointed out the impact of world developments upon the crumbling economic system. Its doom was foretold by all the prophecies which looked forward to the establishment of a new age of righteousness called the Kingdom of Heaven upon the earth. A survey of the events mapped on this month's charts will show both the world economic order and the humanly-contrived civilization based upon it reeling under blow after blow.

Tension and disorders advantageous to the Soviet cause continued in widespread localities. Egypt, its dispute with Britain unsettled, had to adopt stern measures against unruly nationalist factions in order to maintain internal stability. On March 23 King Farouk dissolved the Wafdist-dominated Chamber of Deputies and ordered a new election. This carried on a sequence of Middle Eastern developments which began on November 29, 1947 when the UN voted to partition Palestine. A desolation period of 1290 days measured from that terminal ended on June 11, 1951 when the Iranian government, stiffening its stand against negotiation of the oil nationalization dispute, declared that it could no longer tolerate alleged interference in her political affairs by British interests. From that date a 286-day measure of displacement extends to King Farouk's March 23 action (bottom of Chart I).

Last month's article noted Russia's March 10 communication bidding for new Big Four discussions of the German problem. On March 25 the Western Powers, replying in parallel notes,

rejected the proposal for a peace conference on Germany until free elections had been held to form a "free all-German government." Also rejected were Moscow's proposals for fixing German-Polish borders on the present lines, forming German national air, land and sea forces, and banning German alliances with the West.

The Western notes came a solar fruition period of 1040 days after May 5, 1949 when a four-Power communiqué announced the end of the Berlin blockade (near bottom of Chart I). As the chart indicates, the original Soviet note on Germany came on the March 10 mean terminal of this 1040 cycle. Further chronological data marking the important March 10 terminal was given last month.

Tunisia continued in the throes of nationalist disorders. The French, determined to quell the unrest, requested the Bey of Tunis to replace the aggressive premier responsible with a more moderate man. When the Bey procrastinated, the French seized the premier along with three of his ministers and held them under arrest. Martial law was proclaimed. Subsequently the Bey bowed to the demands and appointed a pro-French premier.

A measure of tribulation appropriately marks the French crack-down in Tunisia, coming as it did 1260 days lunar after October 31, 1948, when the fall of Mukden cleared the way for the Communist conquest of China (center of Chart II). The 1948 terminal closed a 2520-day period of trial or probation after the Japanese attack on Pearl Harbor.

The thorny Trieste problem flared anew during late March as demonstrating mobs in Italian cities demanded that the port city, claimed by both Italy and Yugoslavia, be returned to Italy. On March 27 the United States and Great Britain, unwilling to antagonize Marshall Tito of Yugoslavia, sought to assuage Italy's feelings by announcing that she could share in administering the zone of Trieste which they occupy.

March 27 fell 1290 days solar (desolation) after August 26, 1948 when Communists in Berlin stormed the city hall (bottom of Chart I). And a solar

By William O. Lay, Jr.

measure of displacement or human error separates March 27 from June 11, 1951 which brought both Iran's note to the United States and the Western protest that Russian trade restrictions in Germany violated the old blockade-lifting agreement. Finally, March 27 was 420 days lunar before May 15, 1953, which will be 2520 days solar after efforts to draft World War II peace terms collapsed in 1946.

The Middle Eastern pattern also unfolded further on March 27 as Iran, in dire financial straits through loss of oil revenue, announced withdrawal of its request for a loan from the United States. Earlier the State Department had ruled that an American loan could not be justified while Iran refused to reach a settlement with Britain.

Yugoslavia on March 29 made overtures toward talks with Italy over the future of Trieste. In return the Yugoslavs indirectly promised to support Italy's campaign for modification of Italian peace treaty terms. The date was 1290 days lunar after October 5, 1948 when the Berlin blockade issue was formally placed before the UN Security Council (top of Chart II).

Another of Prime Minister Josef Stalin's cryptic statements on foreign policy was released on April 1. The communication was cast in the form of replies to four questions submitted by a group of American newspaper and radio editors. Of the four responses, three were seen as mere propaganda or restatement of habitual Russian positions. In a different category was Stalin's affirmative answer to the query, "Do you consider the present moment opportune for the unification of Germany?" This stressed anew that a resolution of the German problem favorable to themselves is a basic objective of Soviet policy.

Mr. Walter Lippmann, pointing out the significance of the Stalin reply on Germany, suggested that it could well lead to resumption of Allied parleys and reopening of the whole German question. Mr. Lippmann further stated:

"In the face of the new situation it is

impossible for the western nations to claim that their present policies mean the unification of Europe. They do not mean that. They will have to revise their policies in order to make them mean that — if the West is to cope successfully with the tremendous danger of the Soviet campaign."

The time-measures marking April 1 underscore the importance of the Stalin statement. It came a 2520-day period of trial or probation after the surrender of Germany on May 8, 1945 ended the European phase of World War II. Germany, an agent of Divine chastisement, still rises to imperil the peace and security of the Anglo-Saxon world, and will continue to do so until they learn to conduct all national affairs in accord with the statutes of

righteousness handed down at Mount Sinai. As the Prophet Isaiah declared, "There is no peace, saith the Lord, unto the wicked."

Also significant is the 1290 desolation measure separating April 1, 1952 from September 19, 1948 when Russia announced its evacuation of North Korea, a move which initiated the train of developments leading to the Korean war. Appropriate indeed is the mark of the desolator upon Stalin's April 1 statement, foreshadowing as it does further woe for the Anglo-Saxon world.

A major Soviet undertaking along different lines was the International Economic Conference which opened in Moscow on April 3. Although

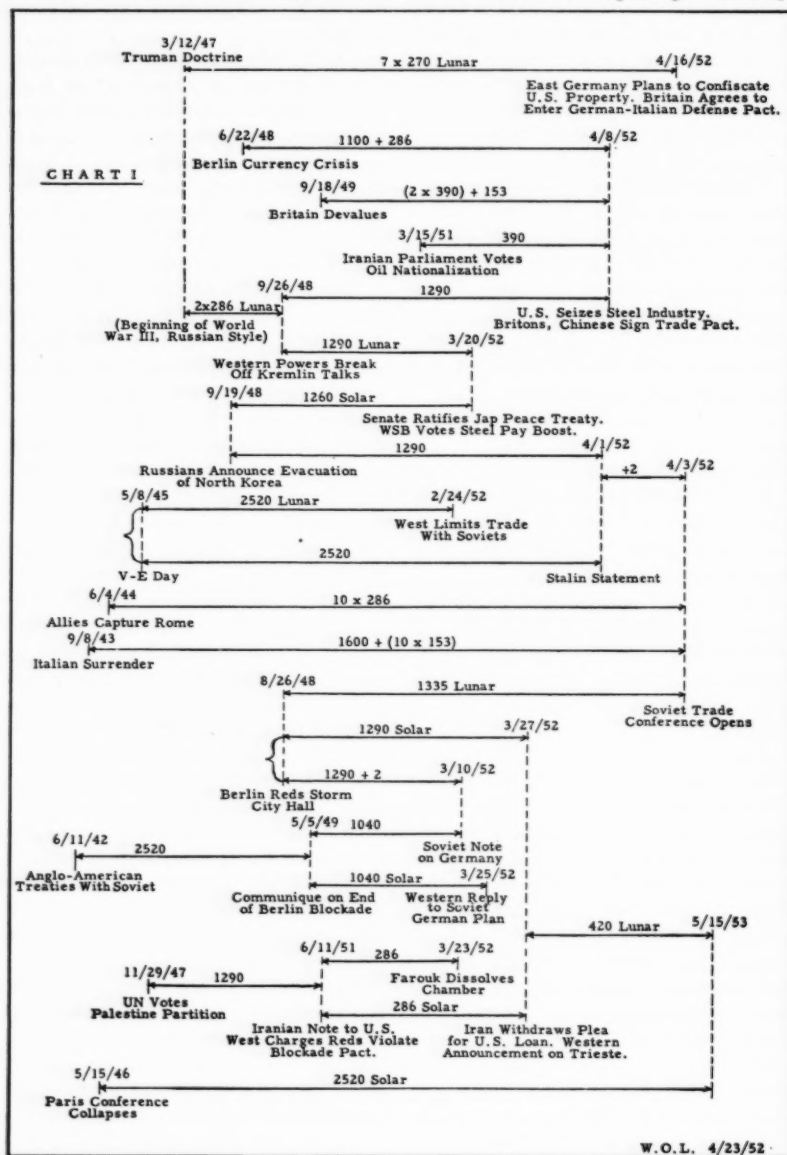
Washington officials derided the meeting as mere propaganda, developments soon revealed that it represented a determined bid on the part of the Soviet bloc to break the Western trade blockade.

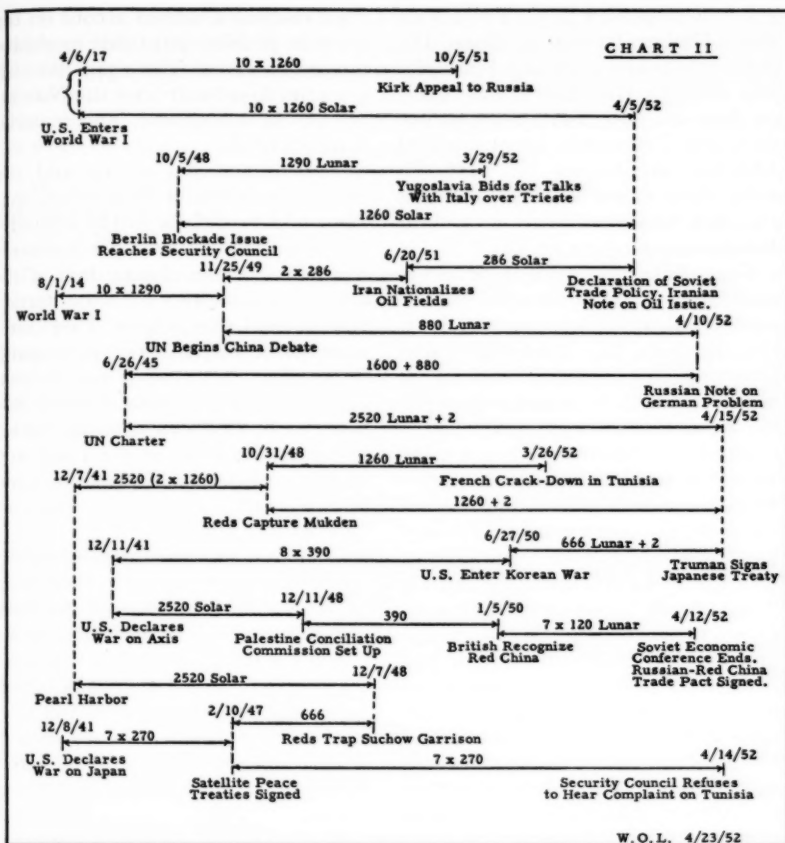
This Soviet move came on the third day made perfect of the 1290 and 2520 periods terminating on April 1 (center of Chart I). Note particularly that the lunar period of 2520 days after May 8, 1945 terminated upon the date when the United States and ten West European nations announced their cooperative plan for preventing transshipment of strategic materials behind the Iron Curtain. Then on the perfected mean terminal of the 2520 cycle came the Soviet counter-move.

Even more noteworthy are the chronological factors linking April 3, 1952 with World War II terminals marking the downfall of Italy. Recall that Italy was both the abode of one of the "three unclean spirits like frogs" (Fascism, Nazism and Communism) and the seat of ecclesiastical Babylon, the woman arrayed in purple and scarlet of the 17th chapter of Revelation. Rome, the capital of Italy, fell to Allied armies on June 4, 1944. From that date it was precisely 10 x 286 days to April 3, 1952. Since 10 is the number of numerical perfection, and 286 that of displacement, this combination suggests that April 3 opened a sequence of events that will result in the "displacement" of either or both of Babylon's two remaining phases — economic and ecclesiastical.

Of similar import is the sequence of 1600 plus 10 x 153 days extending from the September 8, 1943 Italian surrender to April 3, 1952. This combination of time-factors marks related developments at successive stages of the judgment process. Its application to the Soviet economic conference stresses the importance of this event in the intensifying throes of judgment. As destruction fell upon Italy, so shall it fall upon all remaining manifestations of the Babylonian world order. For other examples of the 1600 plus 10 x 153 combination, refer back to the article, "Through Judgment To Restoration" (DESTINY for Sept., 1951, page 320).

As the chart indicates, April 3, 1952 was also 1335 days lunar after August 26, 1948, when Berlin Communists stormed the city hall. The 1335 measure is likewise a number of judgment when applied to peoples outside the Israel orbit.





Concerning this Soviet economic offensive, Mr. Otto Zausmer commented as follows in the *Boston Globe* for April 27, 1952:

"That Moscow Trade Conference was perhaps Stalin's most successful move since the end of the war. It is likely to cause Washington many a splitting headache which neither aspirin nor dollars will cure."

On the third day of the International Economic Conference the president of the Russian Chamber of Commerce, N. V. Nesterov, disclosed Soviet trade plans which would involve radical changes in trading methods. Russia was now prepared to accept payment for goods in local currencies to be spent in the country of origin. She was willing to channel credit arrangements through respective national banks. Western observers deemed the Nesterov speech one of the most important policy statements to come from the Soviet Union in many years.

Two applications of the 1260-day tribulation measure emphasize that April 5, 1952 is to have unpleasant repercussions for the West. A solar period of 10×1260 days separates this terminal from April 6, 1917 when the United States entered World War I

(top of Chart II). In addition April 5 fell 1260 days solar after October 5, 1948 when the Berlin blockade issue reached the Security Council.

Since the Iranian oil dispute also affects world economic stability, it is significant that April 5 brought an exchange of notes between Britain and Iran in advance of hearings before the International Court of Justice at The Hague. Britain reiterated her willingness to negotiate a settlement of the whole oil dispute. Iran, however, was willing to discuss only "the method of payment of compensation." This was 286 days solar after June 20, 1951 when Iran took over the oilfields.

Economic turmoil intensified on April 8 as President Truman seized the steel industry to forestall a nation-wide strike. An impasse had developed over the steel industry's refusal to accept recommendations of the Wage Stabilization Board calling for a "package" increase of 26 cents an hour and imposition of the union shop under which all steel workers would be compelled to join the union. The Wage Stabilization Board, ostensibly composed of members representing management, labor and the public, was actually

"stacked" in labor's favor because the so-called "public" members were actually pro-labor.

President Truman's seizure of the steel industry, raising storms of protest and denunciation, precipitated the most severe political and constitutional crisis since the Roosevelt court-packing plan of 1937. Typical of the editorial comments in the nation's leading newspapers was that of *The Cleveland News*:

"The President is behaving like a dictator, ignoring the lawful procedures set up by the Congress for government intervention in strikes. If he gets away with this, there's no telling what might be the next step in confiscation of private property and infringement of personal liberties."

It is significant that April 8 fell 390 days (Israel's chastisement) after March 15, 1951, when the Iranian Parliament first voted in favor of nationalizing its oil industry (near top of Chart I). Step by step the madness of political leaders, their heedless disregard of all rules of sound and established procedure, is hastening the world toward its foretold economic debacle.

Two unusual numerical combinations link April 8 to earlier economic developments. From the June 22, 1948 Berlin currency crisis it was 1100 plus 286 days to President Truman's seizure of the steel industry. This combination signifies disintegration through human error, it being the displacement-human error factor (286) added to the number of disorder or disintegration (11) raised to double perfection (10×10).

The second combination is that of 2×390 and 153 days separating April 8 from Great Britain's September 18, 1949 devaluation of the pound. To the number of Israel's chastisement (390) this measure adds the mystical number of great fishes (St. John 21: 11) which recurs persistently in the history of Great Britain and the United States. The factors mark both Britain's devaluation and Truman's seizure of the steel industry as crucial steps in the shaking process which shall ultimately free the Anglo-Saxon nations from bondage to economic Babylon.

Finally, the chart notes that April 8 was 1290 days (desolation) after September 26, 1948 when the Western Powers broke off Kremlin talks aimed at resolving the Berlin blockade deadlock. Note that the lunar terminal of this 1290 cycle marked March 20 when the Wage Stabilization Board

voted the recommendations which led to the steel crisis. It was also on March 20 that the United States Senate ratified the Japanese peace treaty.

A subsidiary April 8 event was the conclusion of a trade pact between Red China and a group of Britons attending the Moscow Economic Conference.

Identical Soviet notes received in Western capitals on April 10 reaffirmed Russia's stand that any German peace treaty must set up a unified Germany with an independent army, navy and air force. The Russians also suggested that the Big Four rather than the United Nations should decide whether all-German elections are feasible. The date was 1600 plus 880 days after June 26, 1945 when the NU charter was signed (center of Chart II). The first factor is that connoting judgment, the second indicates Divine guidance or intermediation. As the chart indicates, April 10 was also 880 days lunar after November 25, 1949 when the UN began its debate on the China issue.

The Moscow Economic Conference closed on April 12 with the Russians highly gratified over its achievements. An impressive number of trade agreements had been reached among the several delegations, and groundwork laid for further extensions of East-West trade. As the conference concluded, Russia and Red China signed an agreement for a significant expansion of trade. The date was a lunar warning period of 7 x 120 days after the British recognized Red China on January 5, 1950 (bottom of Chart II).

North Africa returned to the news on April 14 as the UN Security Council refused to consider an Asian-African complaint against France's treatment of Tunisia. The date was 7 x 270 days (birth tribulation perfected) after peace treaties with former German satellites were signed on February 10, 1947 (bottom of Chart II). Note that a second 7 x 270 period links the 1947 date back to December 8, 1941 when the United States declared war on Japan.

President Truman on April 15 signed the Japanese peace treaty and related defense pacts. The time factors marking the date suggest that the effort to transform Japan from enemy to ally will only add to the difficulties confronting the Anglo-Saxon Powers. Note especially that April 15, 1952 fell on the third day made perfect of

3 x 1260 days after Japan's attack on Pearl Harbor (center of Chart II). April 15 was also 2520 days lunar plus two after the UN charter was signed on June 26, 1945 and 1260 plus two days after Communist forces captured Mukden on October 31, 1948. Finally, April 15 was 666 days lunar plus two after the United States entered the Korean war on June 27, 1950.

Great Britain on April 16 agreed to enter into a 17-year mutual defense accord with West Germany and Italy. On the same day Communist East Germany was reported planning to confiscate all U. S.-owned property in the Russian zone in retaliation for an order of the American Treasury Department freezing the Soviet zone's \$600,000 balance in the United States. These developments came 7 x 270 days lunar after March 12, 1947 (top of Chart I). Recall from the article, "Light Amid Confusion" (DESTINY for January 1952), that the 1947 date upon which President Truman proclaimed his policy of containing Communism was that marking the beginning of World War III, Russian style.

Russia's campaign for a peace treaty with a unified Germany led the Western Allies to rush their own plans for bringing Western Germany into closer association with the non-Communist Powers. On April 21 the Allied High Commissioners and Chancellor Adenauer began daily meetings aimed at completing the peace contract with Western Germany by mid-May. The April 21 date was 666 days after the Korean war began on June 25, 1950. It was also a fruition period of 1040 days after June 16, 1949 when the Big

Four reached a limited accord on the German problem but failed to resolve the major issues. The 1949 date fell 9 x 1290 days lunar after the November 11, 1918 Armistice. This material is not charted.

The summarized events and the time-cycles marking them reveal that the world struggle is swiftly intensifying. Soon the climactic developments scheduled for the closing days of the age will sweep down upon the startled and fearful Israel peoples. They could have spared themselves all the anguish by heeding the warnings and prophecies of the Book of books. Instead they chose to be stubborn servants "which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness" (Isa. 48: 1).

Only in the direst extremity will the Israel nations learn that more than lip-service must be paid to the Lord and His ways. Only when their civilization lies in ruins will they cast aside the darkness of the Babylonian world order and turn to the light and freedom of the Divinely-ordained statutes under which justice and tranquillity will be the rule rather than the exception.

The tumultuous pace of events in the months immediately ahead will bring consternation to the leaders, bewilderment to the populace. But those who believe God and have sought understanding of His purposes will know that the strife and chaos are inevitable preliminaries to the supreme consummation when the war-weary world will enter into its Sabbath of rest.

FAR AND WIDE

By Douglas Reed

THIS is the latest in a series of books about our times which this "political pilgrim" began with *Insanity Fair* in 1938. This is a story of a journey of discovery, geographical, social and political, in America. Readers know it is Douglas Reed's theory that the war which started in 1914 still goes on, embroiling all the Western world in a grand design for the reshaping of the globe, the final failure or success of which will determine the ultimate shape of the Twentieth Century. Believing that the core of this progress lies in "the area between Moscow and San Francisco," and knowing all the European part of it, he set out to fill the remaining gap in his experience by studying America.

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(Continued from page 188)

of MacArthur, supported by Acheson and Vincent. Acheson was at Madison Square Garden to receive the applause of the leftist and Communist press on the occasion of the welcoming to America of the Red Dean of Canterbury. In his speech on that occasion he said in part:

"We understand and agree with the Soviet leaders that to have friendly governments along her borders is essential both for the security of the Soviet Union and for the peace of the world."

He thus invited the Soviet Union to proceed with their plans to take over and subject adjoining nations to the iron rule of the Kremlin oppressors.

Acheson is shown as having supported the Communists and to have used General Marshall to halt the fighting in China and assure victory to the Chinese Reds. He refused to appear at a New York dinner with Winston Churchill

after his Fulton, Missouri speech in which Churchill warned the world against Soviet threats.

Mr. Acheson proposed David Lilienthal as Chairman of the Atomic Energy Commission and also recommended that we exchange atomic knowledge with Soviet Russia. He appeared as a witness for Alger Hiss and, after his conviction, made his infamous declaration that he would not turn his back on him. He issued the white paper on China that was an outright fraud. He supported the secret recommendations of Owen Lattimore that Korea be allowed to fall to the Reds without making it look as though the United States were responsible. These are only a few items on the long list of treasonable moves against the United States by the man who now heads our State Department. No wonder the Chinese Reds are maneuvering to win in Korea through stalling tactics.

(Continued to page 214)



WHEN WE STUDY Holy Writ and mark such expressions as that of our title, we are apt to regard them as mere hyperbole, little thinking that when we have allowed the words to convey such an impression to our

minds, we have by no means exhausted the meaning of that which proceeds out of the mouth of God, and is, therefore, as high above our thoughts as Heaven is above the earth.

It is often said, and truly, that inspiration is as much essential to a spiritual understanding of the Bible to the reader as to the writer. For the words, in themselves, convey a different shade of meaning to every reader or hearer. To some they have a savor of death unto death: "The letter which killeth." To the babe in Christ who is "yet carnal," they are "milk" and not "solid food." But to the spiritual or perfect ones, who "have the mind of Christ," they convey: "Things which eye saw not, nor ear of man heard, nor heart of man conceived, which God prepared for them that loved Him." For God has drawn aside the veil for them "through the teaching of the Spirit; for the Spirit searches everything, including the depths of the Divine nature" (I Cor. 2: 9-10). To those possessed by such a spirit of wisdom and revelation in the full knowledge (super-science) of God, there is nothing hid, for they are said to "know all things" by virtue of their unity with the Fountain and Source of all wisdom, for they are in the Christ and the Christ is in them "in whom are all the treasures of wisdom and knowledge hidden."

Our abiding in Him and He in us is designed to be as continuous as breathing. This, indeed, is one of the most familiar and vivid symbols of the Holy Spirit. The Book of Job, that ancient and marvellous epic, the masterpiece of its time, and indeed of all time, affirms that the Breath of the Almighty giveth men understanding. The Holy Writings are said to be God-breathed (*Theopneustos*). All the words used for Spirit, such as *Ruakh* and *Neshamah* in the Hebrew, and *Pneuma* in the Greek, are derived from wind and breath. So John 3: 8 may be translated, "The Spirit breathes where He pleases, and thou hearest His voice," again connecting inspiration with breathing.

The Deep Things of God

By Henry Proctor

We do well to remind ourselves constantly that the very air we breathe is full of the Holy Spirit, and as we can breathe, sleeping or waking, the natural air for our bodies without a moment's cessation,

so may we breathe in the *Neshamah* or Breath of God into our spiritual lungs with the same continuity. All of us may thus be the subjects of a plenary inspiration, "filled," as the Apostle Paul writes, "unto all the fulness of God." With all the plenitude of the Divine Nature we may dwell in the bosom of the Father by an unceasing communion (a mutual communion).

If we walk in the light, our whole body becomes full of light, having no part dark, for the light of God, in whom is no darkness at all, irradiates every atom of our bodies. The electrons which compose them are lighted with the light of God; and the Christ, who shone through Jesus in the Holy Mount of Transfiguration, is our Life, and when He is manifested, we shall also be manifested with Him in glory, in majesty together with Him. He will transfigure the body of our humility, making it like the body of His majesty, conforming it to the body of His glory.

The fact of the transfiguration of our Elder Brother ensures ours. He is the *firstborn* among many brethren, who are (all of one) "one body" and one spirit with the Lord even now. Abiding in love to every creature, we walk even as He walked, "as He is, so are we, even in this world."

The face of Moses was so glorified that the children of Israel could not look upon it — a glory which was passing away. Yet, we, with unveiled face, are reflecting as in a mirror the glory of the Lord and are being transformed, or transfigured, into the same image and likeness from glory to glory, or "from one degree of radiant holiness to another." This makes it certain that there is a gradual work of transfiguration going on within us. For as the body of the Master was so "full of light" that it shone through His garments, then it shows that it may be true of every disciple who is perfected through suffering as his Master was. For if we bear about in our bodies the dying of the Lord Jesus, then the life also of Jesus will be manifested in our mortal bodies.

— FROM *The National Message*

(Continued from page 213)

In view of these facts the question arises as to whether the citizens of the United States have lost their sense of patriotism to the extent that there is no longer the will to protest with such vigor and forthrightness that Congress will act in their behalf and bring to immediate trial for treason those who have sold our nation out to its enemies.

If the spirit of our forefathers who resisted tyranny from across the sea is not soon revived in our land, the people of this great nation will have no one but themselves to blame for the coming troubles. The hour is indeed late; the forces of evil under subversive leadership, with their agents in high places in our government, are moving swiftly to bring their plans to fruition before an awakened citizenry is able to turn upon them. Are we going to sit idly by and allow it to happen here as it has happened in Rus-

sia? Because of our indifference, stupidity and lack of spiritual discernment, must God allow the enemy within and without to become successful in obtaining their objectives before we will awaken?

It is well to remember that God's people are always unable to stand before their enemies when there is sin in the camp. And there is sin in the midst of our nation today as the people refuse to heed His laws, keep His commandments and abide by His precepts. The enemy has come in like a flood and only by raising the standard of the perfection of His Kingdom is there hope of victory over this diabolical foe. Meantime, we have capitulated to our enemies both within and without — a fact becoming all too clear in a study of the concessions the Truman-Acheson clique has made to fellow travelers in our land and to the foe who has slaughtered our boys on foreign battlefields.

Studies in the Scriptures

By
HOWARD B. RAND, LL.B.

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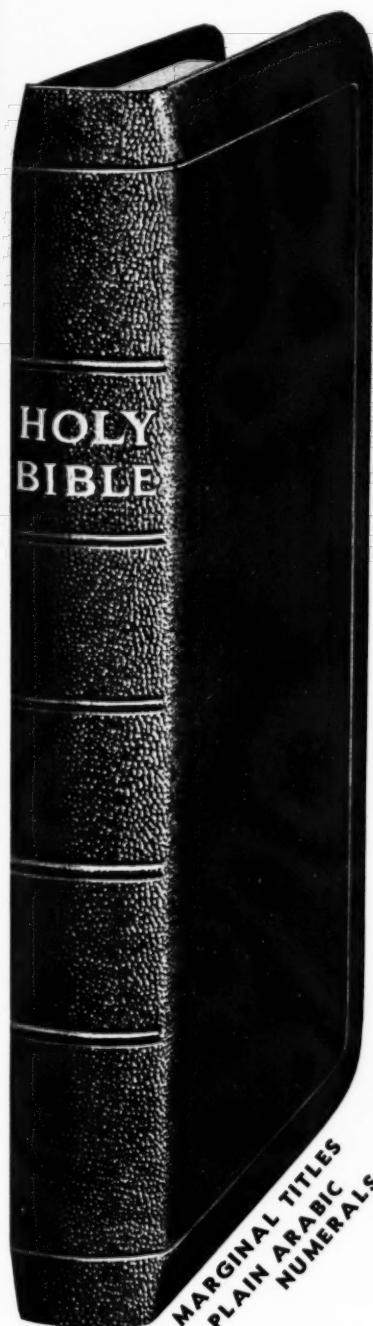
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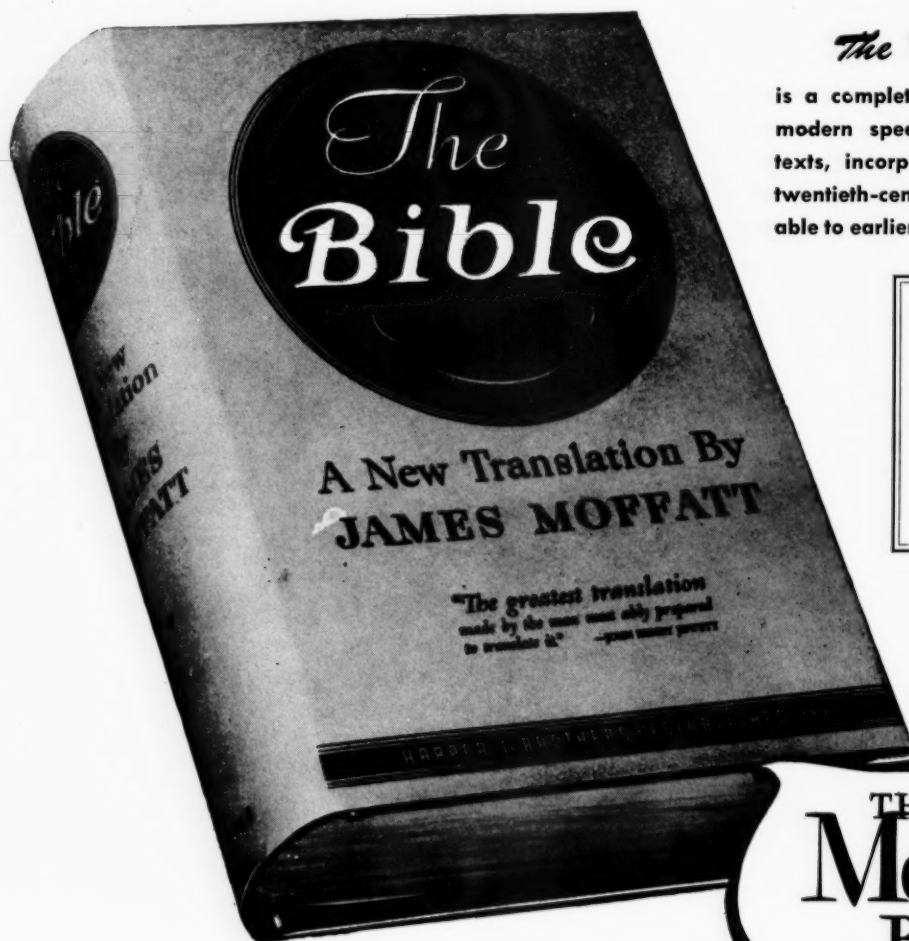
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